THE

BRITISH CRITIC,

For SEPTEMBER, 1805.

Δικαιοσύνην μετὰ φρονήσεως παντὶ τρόπῳ ἐπιτηδεύσομεν, ἵνα καὶ αὐτοῖς φίλοι ὦμεν καὶ τοῖς θεοῖς, αὐτοῦ τε μένοντες ἐνθάδε, καὶ ἐπιόντα τὰ ἆθλα αὐτῆς κομιζώμεθα. PLATO.

Our care ſhall be to unite juſtice with wiſdom, that we may be at peace with ourſelves, and with Heaven, both while we remain here, and when we are to receive the reward of this conduct.

ART. I. *The New Cyclopædia, or Univerſal Dictionary of Arts and Sciences; formed upon a more enlarged Plan of Arrangement than the Dictionary of Mr. Chambers; comprehending the various Articles of that Work with Additions and Improvements; together with the New Subjects of Biography, Geography, and Hiſtory; and adapted to the preſent State of Literature and Science. By Abraham Rees, D.D. F.R.S. Editor of the laſt Edition of Mr. Chambers's Dictionary; with the Aſſiſtance of eminent profeſſional Gentlemen, Vol. I. 4to.* 1l. 16s. Longman and Rees. 1802.

IT is not our cuſtom to review works of this kind while they are paſſing in ſucceſſive volumes through the preſs; and we had no intention of making an exception in favour of the work before us, till very lately, when we were put in mind of the influence of the French *Encyclopedie* on the reli-

gious and political principles of that nation; and of the conſequences which occaſioned the Britiſh Critic to be brought forward. A Cyclopædia, or Dictionary of Arts and Sciences, is indeed one of the moſt powerful engines that can be employed, either to ſubvert or to ſupport the conſtitution, as well in church as in ſtate; and though we are far from entertaining any unfavourable opinion of the principles of the Editor of this Cyclopædia, it is our duty to watch over the progreſs of his work, and to point out as well its faults as its merits, that the former may be corrected, and the latter increaſed. In doing this, we ſhall certainly not deviate from our uſual impartiality; and we truſt that even Dr. Rees himſelf ſhall have no cauſe to blame the ſeverity of our reprehenſions; eſpecially as they will be made while he may turn them to advantage.

It is not however without regret, that we feel ourſelves compelled to cenſure before we have an opportunity to praiſe; but we ſhould not diſcharge our duty either to the public, or to Dr. Rees, were not we to obſerve, that in the very title of this work there is ſomething bordering on abſurdity. One Cyclopædia may certainly be more *ſcientifically* arranged than another, and it is a point which ſeems not to be yet decided, which of the various plans that have been adopted, is in this reſpect entitled to the preference; but it is not conceivable, that one *Dictionary* can be formed upon a more enlarged PLAN *of arrangement* than another; becauſe no arrangement can extend a Dictionary beyond the limits preſcribed by the alphabet.

We are acquainted with but three *forms*, under which works of this kind have hitherto been arranged; that which was employed by Mr. Chambers; that of the French Encyclopediſts; and that of the Encylopædia Britannica; and it may be a queſtion which of theſe forms admits of moſt matter within the ſame compaſs. But ſince the editor of the New Cyclopædia has adopted Mr. Chambers's arrangement, it is ridiculous to ſay that one of theſe two works is formed upon a more *enlarged plan* of arrangement than the other.

For his preference of this form before the other two, Dr. Rees has aſſigned reaſons, which, if his work is to be conſidered as a mere *Dictionary*, it will not be eaſy to anſwer; but perhaps this is not the proper idea of a *Cyclopædia*. The original word certainly ſignifies, as Johnſon has explained it, "a circle of knowledge, or a courſe of the ſciences;" but who would give or take a courſe of this kind by breaking each ſcience into fragments? The editor is aware of this

objection

objection to his plan, and endeavours to obviate it by the following arguments:

"A Dictionary is intended for communicating knowledge in an eaſy and expeditious manner; and it is deſirable, that the ſeveral articles ſhould be ſo full and comprehenſive, as to afford ſufficient inſtruction on the ſubjects to which they relate, without the neceſſity of recurring to another Dictionary, or to an Index, for further information. It may be ſaid, indeed, that the ſciences are thus mutilated and mangled; and that it is impoſſible to preſerve their unity without diſcuſſing each in a ſeparate treatiſe. We readily allow that this inconvenience is inſeparable from the form of a Dictionary; but at the ſame time, we think that this may be remedied, in a very conſiderable degree, by that kind of ramification of the principal ſubject, which, with ſuitable references, will lead the reader to ſubordinate articles that form, by their mutual connection and dependance, an aggregate or whole, ſuperſeding in all common caſes the neceſſity of a diſtinct treatiſe. Theſe references, when judiciouſly diſtributed and arranged, will ſerve, like the index of a book, but much more effectually, to lead the reader from one ſubject to another; they will enable him to perceive their relation to each other; and they will direct him how to collect and combine the diſperſed parts of any ſcience into one entire and regular ſyſtem. Each article will afford him, as it were, a diſtinct *lecture*, and he may purſue the ſame courſe of ſtudy by the means now ſuggeſted, or vary it, as he thinks proper." (*Advertiſement.*)

But does Dr. Rees really imagine, or does he hope to perſuade the public, that the form of a Cyclopædia, in which each ſcience is divided and ſubdivided into a vaſt number of parts; and thoſe parts diſperſed, not in a regular order, but at random, through twenty quarto volumes, bears any reſemblance to a courſe of lectures read on the ſciences, from the different profeſſorial chairs in a univerſity? Every lecturer, who is maſter of the ſcience which he profeſſes to teach, begins with explaining the nature and object of that ſcience; and when he has defined his terms, proceeds gradually from that which is known to that which is unknown; or, to ſpeak more correctly, from that which is better known to that which is leſs known, till he has in a logical order gone through the whole, and carried the minds of his audience along with him. No arrangement ever ſurpaſſed that of the propoſitions in the firſt ſix books of Euclid; and any man of a ſound underſtanding may ſoon make himſelf maſter of thoſe propoſitions by perſevering ſtudy, without the aid of a treatiſe; but could this be accompliſhed were they completely diſarranged? Dr. Black's *Lectures on the*

Elements of Chemiſtry, publiſhed by the late profeſſor Robiſon, of Edinburgh, would, twenty years ago, have been a preſent to the public of incalculable value; and notwithſtanding the advanced ſtate of the ſcience at preſent, and the numberleſs publications on it both at home and abroad, there is perhaps no work, from which a reader, deprived of the benefits of oral inſtruction, may acquire ſuch juſt notions of the nature and objects of Chemiſtry, and of the proper method of cultivating the ſcience, as from theſe lectures. But ſurely Dr. Rees will not ſay, that this could have been the caſe, had the lectures been publiſhed without any arrangement, in the ſtate in which they were put into the hands of the editor *; and yet ſuch a publication would have exhibited a view of the ſcience of Chemiſtry very ſimilar to that which is exhibited of every ſcience in a Cyclopædia, publiſhed on the plan employed by Chambers.

In vain are we told of "that kind of ramification of the principal ſubject, which, with ſuitable references, will lead the reader to ſubordinate articles, that form by their mutual connexion and dependance, an aggregate or whole." Such references can be a guide not to the ſolitary ſtudent, but only to him, who either has an opportunity of aſking a learned profeſſor, in what order the ſubordinate articles ſhould be read, or is himſelf already acquainted with the diviſions and arrangement of the ſcience.

But this inconvenience, whatever it may be, is inſeparable, ſays the editor, from the form of a Dictionary; and he makes ſome objections to the plan of the *Encyclopedie Methodique*, which we have no inclination to combat. "The inconveniency and perplexity," which attend the multiplication of alphabets, form indeed an objection againſt that mode of arrangement, which it is not poſſible to obviate; and yet this is by no means the moſt powerful objection which occurs to us againſt the arrangement and conſequent magnitude of the Encyclopedie Methodique. That work may indeed, as Dr. Rees ſuppoſes, be made a complete library, if a regular ſyſtem of each ſcience can be conſtructed in the form of a *Dictionary*; but no man, who reads for the acquiſition of knowledge, and does not form a library for learned oſtentation, would chooſe to expend money in the purchaſe of *one immenſe work*, of which the profeſſed object is to ſuperſede the neceſſity of recurring to any other. No man has talents adequate to the full com-

* See the preface to Black's Lectures, and Britiſh Critic, Vol. XXI, pp. 656, 657.

prehenſion

prehenſion of *every* ſcience, and the principles of *every* art; nor will the divine, the lawyer, the phyſician, or the ſtateſman think of ſtudying his appropiate ſcience in a Dictionary. It is indeed true, as has been often remarked, that there is ſuch a relation of the ſciences to each other, that he who would be eminent in any one ſcience, ſhould endeavour to acquire ſome general knowledge, ſuperficial as it muſt be, of the whole circle. To facilitate the acquiſition of this kind of knowledge is one object, of which the editor of a Cyclopædia ſhould never loſe ſight, for it is by much the moſt important object which the nature of his compilation can poſſibly attain; but the French Encyclopædia profeſſes to *exhauſt* every ſubject, of which it treats; while in the New Cyclopædia, by Dr. Rees, no connected view is given of any ſcience or of any art.

The editor indeed, ſpeaking of the plan that has been adopted by other modern compilers of works of this kind, and alluding, we ſuppoſe, to the *Encyclopædia Britannica*, ſays, that "in a publication of a limited compaſs, ſuch as bookſellers may undertake, and the general claſs of readers purchaſe, it is hardly poſſible to combine ſeparate articles, ſufficiently inſtructive, with treatiſes, equally comprehenſive and complete."

That it is impoſſible, within a moderate compaſs, to explain every technical term, and to give ſyſtems of every ſcience ſo complete, that the profeſſional ſtudent,—the divine, the lawyer, or the phyſician, &c. whoſe life is devoted more particularly to the cultivation of *one* ſcience, ſhall have occaſion to conſult no other work for information, is certainly true. But what ſhould render it impoſſible to combine with ſeparate articles, in the form of a Dictionary, treatiſes ſufficiently comprehenſive to ſerve the purpoſe of thoſe profeſſional men, who are laudably ambitious to acquire ſome knowledge of the whole circle of the liberal ſciences, we profeſs ourſelves unable to conceive. If, indeed, we may judge from the ſucceſs of thoſe who have attempted it, to conſtruct a Cyclopædia on this plan, is far from an eaſy taſk. The principal contributors to the third edition of the Encyclopædia Britannica were men of high profeſſional eminence; and yet ſo defective were ſome of the treatiſes furniſhed by them, that the editor was obliged to reſume the ſubject under the denomination of ſome branch of the ſcience, and to diſcuſs a ſecond time, in a ſubordinate article, what ought to have been diſcuſſed once for all in the general ſyſtem. This indeed can excite no wonder in a reflecting mind. To compoſe ſyſtems of ſcience for a Cyclopædia of moderate length,

and yet ſo perfect as to ſuperſede the neceſſity of thoſe ſubordinate articles, of which the ſubjects are diſcuſſed partly under their proper denominations, and partly under the ſeveral ſyſtems to which they belong, would require ſo comprehenſive a view of the ſeveral ſciences in all their *minuteſt ramifications*, as can hardly be preſent at once to the mind of any man; and if this difficulty preſented itſelf to Dr. Rees, we are not ſurprized that he ſhrunk from before it. To us there ſeems but one way in which it can be completely overcome; and that is by writing all the ſyſtematic treatiſes, and reviſing them carefully, before a ſingle article of the *Dictionary* be put to the preſs. Were this to be done by men of ſcience, capable of minute attention and patient labour, an Encyclopædia might be compiled within the compaſs of fifteen or ſixteen volumes, exhibiting ſuch a view of the ſciences as the world has not yet ſeen, in any work under that denomination.

Dr. Rees, however, is of a different opinion. "To thoſe, ſays he, who uſually conſult Dictionaries for information, the plan of combining ſcientific treatiſes with ſeparate articles, is by no means the moſt eligible." It certainly is not the moſt eligible to thoſe who conſult *mere Dictionaries*, or who conſider Cyclopædias as nothing more than *Indexes* to ſcience, in which the technical terms are explained, ſhort hiſtories given of each ſcience, and the authors mentioned who have moſt ſucceſsfully treated the multifarious ſubjects. The ſucceſs, however, of the Encyclopædia Britannica, and of various other Encyclopædias, to be noticed by us in due time, ſhould have ſuppreſſed this remark; as it proves with the force of demonſtration, that it is not as mere *Dictionaries*, that ſuch works are encouraged by the public. A mere Dictionary of Arts and Sciences, when accurately compiled, is indeed highly valuable to thoſe who want only an Index to knowledge; but ſuch a work may ſurely be compriſed within a much ſmaller compaſs than twenty quarto volumes. Such, however, is the nature, and ſuch, probably, will be the extent, of the New Cyclopædia;

—"in which it is propoſed to give, under each diſtinct head of ſcience, an hiſtorical account of its riſe, progreſs, and preſent ſtate, conciſely and yet as comprehenſively, as the limits of the work, and the ſources of information poſſeſſed by the compilers, will allow; to ſpecify the ſubjects which ſuch ſciences include; to refer to thoſe articles in which the diſcuſſion of them occurs; and to point out ſuch publications as afford fuller information. References of this kind will be introduced under each ſeparate article,

article, wherever they ſhall be thought neceſſary and uſeful; and thus the reader will be able to judge concerning the authorities upon which the compilers of the ſeveral articles depend; and if he ſhould have opportunity or inclination, he may recur to them for himſelf." (*Adverti ſement.*)

Theſe references are indeed the moſt valuable part of the work, as they make it, what ſuch a work can only be, a very complete index to general ſcience. Conſidered in this point of view, the editor's *plan of arrangement* is excellent; and it is our buſineſs now to report with what ſucceſs that plan has been executed, as far as the work has hitherto proceeded. It muſt not, however, be expected, that our report is to be the reſult of our having with attention read every thing contained in the Dictionary. To prepare for ſuch a report would be a taſk little leſs laborious, and much more irkſome, than that of the editor himſelf; but we ſhall certainly give a character of no article which we have not read, and read with care.

Under the title A, we are told that "A is ſometimes a noun; for we ſay great A and little *a*; but it is moſt commonly a *definite*, or an *indefinite* article. It is *definite*, and denotes the number *one*, as *a* man is coming, that is, *no more than one*. It is alſo uſed as an *indefinite* article; ſo we ſay, *a* man may come this way; that is, any man."

To ſay that A is ſometimes a *noun* is only pedantic trifling; but it is ſurely erroneous to call it both a definite and indefinite article. It is indeed true, that he who ſays, "*a* man is coming," affirms that only *one* man is coming; but he, who ſays *a* man may come this way, does not affirm that more than one may come; while both ſpeakers leave the individual indefinite and unaſcertained. There is, however, an obvious difference in the wording of the two phraſes; but that difference reſults not from the varying import of the article, which is the ſame in both; but from the firſt ſpeaker uſing the verb in the indicative, and the ſecond in the ſubjunctive or potential mood. The former affirms poſitively, that ſome one thing is *now doing*; the latter affirms, that ſome one thing *may be done hereafter*, without denying the poſſibility of a thouſand ſuch things being done at the ſame time, or a thouſand things of a quite contrary nature. The article A, however, notwithſtanding this groſs blunder, when compared with the ſame article in ſimilar works, is, on the whole, entitled to praiſe.

But we muſt not dwell on matters of ſo little importance; and there is nothing of greater conſequence to be found in ſeveral ſucceeding pages. The editor, after Aikin and En-

field, repreſents Firmin ABAUZIT, as detecting an error in the *Principia* of Newton, and at the ſame time as refuſing the chair of philoſophy in the univerſity of Geneva on account of the weakneſs of his *talents*. This *may be* true; but it is not often that men poſſeſs talents equal to the taſk of correcting Newton, without being conſcious of them. It is however certain, that ABAUZIT, if this account of him may be depended on, was defective in common ſenſe; for he conceived mathematical *demonſtration* to be neceſſary in matters of *teſtimony;* which every mathematician of a ſound mind knows to be incapable of demonſtration.

Under the title ABBÉ, we are told that the modern *Abbés*, who have not obtained any fixed ſettlement in church or ſtate, "are a numerous and uſeful body; that *they are perſons of univerſal talents and learning;* and that they are held in eſteem and reſpect by people of various deſcriptions, and particularly by the female ſex, to whom they are devoted." Does this numerous body conſiſt of perſons, who are *all* poſſeſſed of univerſal talents and learning? And are they *all* held in eſteem by the female ſex? If this ridiculous article be an abridgement, as we ſuſpect, of the article in the *Encyclopædia Britannica*, the abridger has miſtaken the ſenſe of his author, who, in half a column, gives a very juſt and perſpicuous account of the modern Abbés.

"ABBEVILLE, in *Geography*, is ſaid to be the capital of Ponthieu, in the late province of Picardy in France;" but we are not told the name of the modern *department* in which it is ſituated. Perhaps Dr. Rees hopes, that the revolutionary diviſion of France will ſoon be done away; but it ſhould certainly be mentioned, as at leaſt a wonderful phænomenon, in a body of arts, ſciences, and miſcellaneous literature.

The article ABBOT is extremely incorrect, and betrays ignorance of eccleſiaſtical hiſtory. The reader, who wiſhes for a full and fair account of the riſe of that order of eccleſiaſtics, will find it in Bingham's *Origines Sacræ*, Book VII, chap. 3.

In the article ABBREVIATION, or ABBREVIATURA, Horne Tooke's Επεα πτεροεντα is very improperly introduced. It is indeed true, that the parts of ſpeech are there diſtributed into words neceſſary for the communication of our thoughts, and abbreviations employed for the ſake of diſpatch; and that all words, except the noun and verb, are conſidered as ABBREVIATIONS. But granting the truth of that ingenious theory, what philoſopher would think of claſſing with the *abbreviatures* made uſe of in writing by lawyers,

lawyers, phyſicians, and Jewiſh rabbins, *adverbs*, *prepoſitions*, *interjections*, and *conjunctions*, which are conſtituent parts of all languages, and employed as well in *ſpeaking* as in writing by men of *every* profeſſion? Horne Tooke's theory ſhould have been mentioned either under the term WORD, or in the article GRAMMAR; but certainly not where no train of thought will ever lead a man to look for it.

Under the title ABDOMEN, in *medicine*, the reader will meet with a remarkable confirmation of our objections to the plan of this Cyclopædia, if it be meant to teach the firſt principles of ſcience or of art; for the ſtudent of phyſic is referred to not fewer than twenty-four different articles ſcattered through the Dictionary, in order to acquire a ſuperficial knowledge of the diſeaſes of the *abdomen!* The ſurgeon, for the diſeaſes peculiar to his department of the healing art, is referred to twenty-three articles ſcattered in the ſame manner!

The ſeveral articles under the title ABERRATION, are extracted from works of unqueſtionable merit, and are, perhaps, as valuable as *detached* articles of the kind can be.

It is difficult to conceive what can have induced Dr. Rees to affirm, under the title ABGARUS, that the authenticity of that prince's correſpondence with our bleſſed Lord is admitted by Archbiſhop Wake. The very contrary is the fact; for though the Archbiſhop has tranſlated the two letters which are given by Euſebius, as thoſe of our Saviour and Abgarus, and has not thought fit to write contemptuouſly of thoſe eminent men, who eſteemed them genuine, he has delivered his own opinion in very plain terms, and expoſed the impoſture with a ſtrength of argument which it is impoſſible to reſiſt*.

The article ABHORRERS might ſurely have been omitted; and had we the diſpoſition of ſome writers to pry into the motives of the writers, who come under our review, we ſhould be induced to ſay, that ABHORRERS and PETITIONERS were, at this time of day, brought under the notice of the public for no laudable purpoſe.

ABISHAI was not the principal General in the armies of David, but his brother JOAB. Surely Dr. Rees reads his Bible!

We doubt if the term ABLACTATION be in uſe for weaning a child from the breaſt; but we are ſure, that there

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* See the Introduction to his Tranſlation of the Epiſtles of the Apoſtolical Fathers.

could

could be no good reaſon for giving us half a column on that word, and then referring to the word WEANING.

The article ABLATIVE ABSOLUTE, in *Grammar*, is nonſenſe. See Lowth's Introduction to Engliſh Grammar.

ABOMINATION, in *Scripture Hiſtory*, is on the whole a good article; but who would look into it for an account of the *inſurrection of the Jews under Berchochab in the reign of the Emperor Adrian?* Under the ſame title in the Encyclopædia Britannica, we have no ſuch information as this, nor any account of the different interpretations of the phraſe *abomination of deſolation* that occurs in the book of Daniel; and the omiſſions, as they ſhorten the article, render it ſo much the fitter for a place in a general Index to literature. The word ABOMINATION occurs, however, in Ezekiel, Chap. xviii. in a ſenſe, of which no notice is taken in either of thoſe articles; though it were certainly worthy of notice, more eſpecially as the account of it by Spenſer* is far from ſatisfactory.

ABORTION is an article extremely objectionable. In the firſt place, Dr. Rees controverts the very general opinion, that women are more ſubject to abortion than brute animals; though in the book of Geneſis, which, as the paſtor of a Chriſtian flock, he ſurely admits to be of high authority, it is expreſsly ſaid that they are†. This, however, is of little importance compared with the receipts which he gives for procuring abortion, followed by the abſurd inquiry, whether the procuring of abortion at an early period be a crime! The editor and proprietor of every Cyclopædia undoubtedly wiſh their work to be generally read, but what man of real reflection would thus "caſt fire-brands, arrows, and death," among the multitude?

The life of the patriarch ABRAHAM is ſo written as to be of no value; though it might have been made highly inſtructive, had the author omitted the Rabbinical and Mahometan fictions, to make room for an abſtract of what has been written on the command given to the patriarch to ſacrifice Iſaac, his ſon. Dr. Rees ſeems not to have particular talents for biography; and yet he has given us accounts of many obſcure men, who, as they contributed nothing to the improvement of ſcience or the arts, are improperly introduced into a work of this kind.

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* De Legibus Heb. Rit. Lib. I. C. 11.

† Chap. iii. v. 16. See likewiſe Delany's Revelation examined with Candour, Vol. I. Diſſert. 7.

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The article ABRAXES contains much curious information, and is incomparably ſuperior to the ſame article in the Encyclopædia Britannica. The ſame thing cannot be ſaid of the article

ABRIDGEMENT, which contains no directions whatever for making uſeful abridgements of books. The compiler, however, ſubjoins, as he ſays, two excellent ſpecimens of abridgement; but he does not inform his readers that theſe ſpecimens are extracted from the Encyclopædia Britannica. This ſilence would not certainly have been improper, had the extracts, which he has made, been of the number of thoſe articles which have long floated on the ſurface of ſcience, and are now the property of nobody; but we happen to know, that the article ABRIDGEMENT in the Encyclopædia Britannica was furniſhed for the ſecond, if not the firſt, edition of that work, by an ingenious gentleman, who has ſince both amuſed and inſtructed the public by various tracts on rural and political economy. From the Abbé *Gaultier's* book on the ſubject, much uſeful matter might have been extracted*.

Under the title ABSCESS we have much valuable information, with references to the beſt or moſt approved authors, who have treated of the various ſpecies of abſceſs; but there are likewiſe references to a great number of other articles ſcattered through the Dictionary, which might certainly have been read with more advantage, had they been brought together, and reduced into the form of a ſyſtem. The article however is excellent; as indeed are moſt of the articles which relate to ſurgery, and likewiſe thoſe which treat of queſtions in law.

ABSTRACTION, in *metaphyſics*, as it appears in this work, diſplays no great genius for ſuch ſpeculations, and betrays but a very ſlight acquaintance even with the modern authors, who have moſt ſucceſsfully treated the ſubject. If the compiler was not acquainted with the writings of profeſſor Stewart, of Edinburgh, which, notwithſtanding Degerando's attempt to ſupport it, have completely demoliſhed the doctrine of Locke and Reid concerning *abſtraction*, the editor at leaſt might have referred to his friend Horne Tooke, whoſe *Diverſions of Purley* would, with great propriety, have been introduced into this article, though moſt impertinently noticed under the title ABBREVIATION.

Under the title ABSURDITY, we have an extract from the *Leviathan* of Hobbes, in which the following obſervation

* See Brit. Crit. Vol. XVI. 337, and Vol. XVII. 666.

is ſuffered to go abroad into the world without the ſlighteſt cenſure:

"Divers abſurdities alſo aroſe from the wrong converting of names into propoſitions; as firſt, when the names of bodies are applied to accidents; or the names of accidents to bodies: as in that propoſition, *faith is infuſed or inſpired*: ſince nothing is either fuſible or inſpirable, but body."

Surely Dr. Rees admits, though Hobbes did not, that "to one is given, by the Spirit, the word of wiſdom; to another the word of knowledge by the ſame Spirit; to another FAITH BY THE SAME SPIRIT;" but what is *given* by the *Spirit* may be ſaid, without abſurdity, to be inſpired; though nothing can be *literally* inſpired but *air*. No man is miſled by ſuch phraſeology; becauſe it is univerſally known, that the language is metaphorical, and that it is impoſſible to ſpeak or write, otherwiſe than by metaphor, of mind and its accidents,

The articles ABYSSINIA, and ABYSSINIAN, in *eccleſiaſtical hiſtory*, are well drawn up; but they ſhould have compoſed but one article, as there is properly ſpeaking no ſuch *ſect* in the Chriſtian church as *Abyſſinians*. It would be ridiculous to call *ſects* in the Chriſtian church by the names SPANIARD, FRENCH, and ITALIAN, &c. and if ſo, with what propriety is ABYSSINIAN made the name of a *ſect*?

ACADEMICS, we are told, "were a ſect of philoſophers, who followed the doctrine of SOCRATES and PLATO, as to the uncertainty of knowledge, and the incomprehenſibility of truth." This we apprehend to be a miſtake. The members of the middle and new Academy were indeed ſceptics, and profeſſed to be the followers of Socrates and Plato; but Socrates and Plato were not themſelves ſceptics, though the former affirmed, as he had reaſon to do, that there was no certainty in the phyſical ſcience, which, in his days, was cultivated among the Greeks. This is indeed proved in the article itſelf, in which, as it is not long, contradiction might ſurely have been avoided.

Under the title ACADEMY, we have ſhort accounts of the various aſſociations known by that title, which have, in the different nations of modern Europe, been inſtituted for the cultivation of arts, ſciences, and literature. The academies are grouped into claſſes denominated from the objects which they have in view; ſuch as ACADEMIES of *Antiquities*; ACADEMIES of *Painting*, *Sculpture*, and *Architecture*; ACADEMIES of *Belles Lettres*; ACADEMIES, *Chirurgical*; ACADEMIES *Coſmographical*; ACADEMIES, *Eccleſiaſtical*; ACADEMIES, *Hiſtorical*; ACADEMIES of *Language*; ACADEMIES of *Law*; ACADEMIES, *Medical*; ACA-

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DEMIES of *Sciences*, &c. &c. This claſſification has a very ſcientific appearance; but the reader will find that on this, as on many other occaſions, appearance is deceitful. *The Royal Academy of Arts*, which, in 1768, was inſtituted in London for the encouragement of *Deſigning*, *Painting*, *Sculpture*, &c. is ranged, not under the claſs entitled ACADEMIES of *Painting*, *Sculpture*, &c. but, under the claſs ACADEMIES of *Antiquities!* Under the claſs ACADEMIES *Coſmographical* is ranged, we know not for what reaſon, the ACADEMY of *Dancing*, inſtituted by Louis XIV.! In the Encyclopædia Britannica, this highly privileged Academy is claſſed as one of the ACADEMIES, or *Schools of Arts*, which it certainly was; though it is not eaſy to conceive how the *Academicians*, by cultivating the art for which they were aſſociated, could contribute to the improvement of *Geography!* ACADEMY *of Medals and Inſcriptions* appears in the New Cyclopædia in the claſs ACADEMIES *of Law*, though it would ſurely have, with greater propriety, been ranged, as in the Encyclopædia Britannica, under the claſs ACADEMIES of *Antiquities*. Both Cyclopædias, we think very improperly, diſtinguiſh the claſs ACADEMIES of *Belles Lettres* from ACADEMIES of *Language*, or *Grammatical Academies*; for neither poetry nor eloquence will be ſucceſsfully cultivated by him, who neglects the ſtudy of grammar. "*Naval* ACADEMY, as that of Peterſburgh and that of England," ſeems to be ranged under *Medical* ACADEMIES, with what propriety we know not, as all that is ſaid of it is, "See ACADEMY," under which word nothing more of Naval Academies is to be ſeen! From ACADEMIES of *Sciences* no reference is made to SOCIETY, which there certainly ſhould have been, to give to the *Royal* SOCIETIES of London and Edinburgh that connexion which they have with foreign Academies, inſtituted for the ſame purpoſe, and of which even the plan of this work admitted the proper notice to be taken.

But whilſt we object to Dr. Rees's *claſſification* of ACADEMIES, as the moſt antiphiloſophical arrangement that we have ſeen; we acknowledge with pleaſure, that he has brought to our notice a greater number of theſe uſeful inſtitutions, than is to be found in any other Engliſh work, with which we are acquainted.

ACCELERATION, in *phyſics*, is a very good article; as is likewiſe ACCENT, in *grammar*, where the reader will find a ſummary account of what has been written by the moſt eminent Grammarians on the antiquity and uſe of the Greek accents.

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The article ACCOMMODATION, in *Theology*, is peculiarly objectionable. The compiler, whoever he was, has brought together the arguments of various *rational Chriſtians* among our Engliſh Divines, as well as of ſtill *more rational Chriſtians* in Germany, to ſet aſide the application of the Jewiſh prophecies made by the writers of the New Teſtament to the perſon and character of our Saviour; to call in queſtion the very exiſtence of the Devil, and of conſequence the Moſaic hiſtory of the fall of man, and the Chriſtian doctrine of redemption, which, if that hiſtory be falſe, is unintelligible; and even to prove, that it was no part of the deſign of Chriſt's miſſion to inſtruct his followers in all thoſe particular truths which may be conſidered as influencing religious opinions! As impartiality is the firſt and greateſt duty of the conductors of a Cyclopædia, we ſhould have had no objection to this conduct, if the arguments of theſe men of *modern liberality* had been followed by a ſummary of the reaſonings which have been urged, in reply to them, by ſuch Divines as are accounted *more orthodox*, and, of courſe, *leſs liberal*. But not one word have we on the orthodox ſide of the queſtion; though, as if conſcious that he had done wrong, the compiler or editor concludes with obſerving, that the opinions, which he had been labouring to prove erroneous, are ſuch "as the reader of this article will not incautiouſly reject, and without the previous heſitation and ſubſequent examination which they deſerved!" If it is thus that the New Cyclopædia is to be conducted; if no theological opinions are to receive in it any ſupport but thoſe which are approved by the editor and his friends; and if even ſuch Divines as Warburton (who ſurely was no orthodox *bigot*) are not to be contraſted with Sykes and Middleton; and ſuch men as Grotius, and Limborch, and Witſius, and Moſheim, with Dutch and German theologians of the modern ſchools, it is impoſſible that, as real friends to our eccleſiaſtical eſtabliſhment, we can wiſh ſucceſs to the labours of Dr. Rees. Many opportunities, however, will occur to him during the progreſs of the work, for counteracting the miſchievous effects of this pernicious article, and we truſt that of theſe he will eagerly lay hold.

ACTS *of the Apoſtles* is an excellent article; and that which is entitled ACTS *of Pilate* is entitled to regard. The articles ACTION, ACTIVE *power*, and AGENT, have diſappointed us; but we truſt that the ſubject will be reſumed under the title POWER. It is a ſubject of the higheſt importance; and in theſe days of fataliſm, deſerves all the attention that can be beſtowed on it.

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We were agreeably ſurpriſed to find ſo very little that is exceptionable in the article ADAM. Had one ſentence been omitted, in which a doubt is ſtarted whether Moſes was the author of the conciſe account which the ſcriptures give us of the origin of the human race, this article might have been recommended with confidence to the peruſal of the illiterate as well as of the learned. We truſt that Dr. Rees is aware of the importance of right notions of the FALL *of man*, and *original* SIN to which he refers; and that in theſe articles he will not content himſelf with ſtating the arguments on one ſide only of each queſtion, which he may have occaſion to diſcuſs.

In the meagre ſketch of the life of Robert ADAM, the architect, we were ſurpriſed at finding the New *Univerſity* of Edinburgh called one of the conſiderable *edifices*, which was erected from his deſigns. An *univerſity* is not an edifice, nor are there two univerſities in Edinburgh, an old and a new!

ADHESION, in *Philoſophy* and *Chemiſtry*, is a valuable article taken from the Encyclopedie Methodique. The article ADULTERY contains ſome curious information; but is in many reſpects exceptionable.

There is ſomething extremely anomalous in the extent of the various articles in this work. Thus AEROLOGY occupies but three lines, whilſt AEROSTATION extends through upwards of thirteen pages. It is true, that from the former of theſe particulars we are referred to AIR, where we have an account of various kinds of air or gaſes; but we are likewiſe referred from the latter, notwithſtanding its length, to a variety of articles. At the end of the article AEROSTATION is the following ridiculous reference:—"See alſo for an account of ſeveral publications on this ſubject, and abſtracts of their contents, Monthly Review, vol. lxix. p. 551;—vol. lxxi. p. 379;—vol. lxxiii. p. 99." Is it thus that the editor fulfils his promiſe of pointing out, under each ſeparate article, "ſuch publications as afford fuller information?" Surely he ought to have enumerated the publications themſelves; as he cannot reaſonably expect, that every purchaſer of the New Cyclopædia, will likewiſe purchaſe the Monthly Review!

Dr. Rees is miſtaken when he ſays, that the exiſtence of ſuch a ſubtile fluid as Newton's ÆTHER has been almoſt univerſally allowed. We do not believe, that there is this day in Europe one philoſopher, entitled to the ſmalleſt reſpect, who admits that any thing which has been called æther, can be the efficient cauſe of attraction and repulſion

in the material world, as of ſenſation and reflection in the mind of man. Hartley's hypotheſis of *vibrations* and *vibrationales* is one of the moſt abſurd fictions that ever was conceived by a man of talents; and yet Hartley's inferences from the undoubted fact—*aſſociation*—are entitled to much regard *.

No leſs than twelve or thirteen pages are occupied by a geological deſcription of mount ÆTNA; but the article is valuable, and cannot be thought too long. The compiler indeed places greater confidence in Mr. Brydone's account of that mountain than the inhabitants of Catania allow it to deſerve; but this was natural for a man, who probably has not viſited Sicily; and the fictions and hypotheſes of that traveller can hardly miſlead any one who reads the article with attention.

AFFINITY is a long article; and, as the term comprehends the whole philoſophy of chemiſtry, its importance is equal to its length. The article, however, is very ſuſceptible of improvement; and we ſeriouſly adviſe the compiler to write anew, for any future edition of the firſt volume of the *Cyclopædia*, the ſection entitled *Cauſe of Chemical Affinity*. Affinity is a ſpecies of attraction, or what is ſo called in the language of philoſophy; but of the efficient cauſes of any kind of attraction we know nothing. Newton never ſuppoſed, that "the force of attraction is the *efficient cauſe* of the planetary motions †;" nor do ſuch of his followers as underſtand their maſter, concern themſelves with *the efficient cauſes* of phyſical phænomena, whether chemical or mechanical. Their utmoſt ambition is to trace the *laws* by which phyſical phænomena are produced, in obedience to the author of nature; nor will any man of ſober reflection attempt more.

AGRARIAN *law* is an article leſs exceptionable than we looked for under that title, though the compiler certainly pays to the reveries of Harrington a degree of deference to which they are not entitled.

AGRICULTURE, though a pleaſing ſketch of the hiſtory of the art, contains little information of any value; nor are its defects ſupplied by reference to works that can be in any degree uſeful to the practical farmer. We are indeed referred to BOARD OF AGRICULTURE, of which notice ſhall be taken in due time.

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* See Britiſh Critic, Vol. XX. p. 610, &c.

† See his Letters to Dr. Bentley.

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The arrangement of the biographical articles in this work ſeems to have been formed upon no principle whatever. Thus, of the ſeveral perſonages of the name of AGRIPPA, who have been deemed worthy of places in the biographical department, the firſt that occurs is *Henry Cornelius* AGRIPPA, who flouriſhed in the beginning of the ſixteenth century. Then follows AGRIPPA, ſurnamed *Caſter*, who flouriſhed under the emperor Adrian, about the year 132. To him ſucceeds *Herod* AGRIPPA I. the contemporary and friend of Claudius Cæſar. We have next a ſhort life of *Herod* AGRIPPA II. the ſon of Agrippa I. which is followed by an account of *Marcus Vipſanius* AGRIPPA, the contemporary and favourite of Auguſtus; after which comes a life of the Conſul *Menenius* AGRIPPA, who flouriſhed 503 years before the Chriſtian æra! In the arranging of theſe lives, ſurely ſome attention ſhould have been paid to Chronology.

Dr. Rees is hardly accurate, when, following the compilers of the Encyclopædia Britannica, he ſays, under the title AGRIPPINIANS, that "Agrippinus, biſhop of Carthage, in the third century, introduced and defended the practice of *rebaptization*." Agrippinus indeed contended, as Cyprian, and a great majority of the African church did afterwards, that baptiſm adminiſtered by *heretics*, was not the baptiſm inſtituted by Chriſt; and that therefore heretics coming into the church for the firſt time, were to be admitted in the ſame manner as converts from paganiſm were admitted, *i. e.* by baptiſm; but none of thoſe fathers of the church *rebaptiſed*, or thought it lawful to rebaptiſe, thoſe whom they believed to have been already baptiſed, whether during infancy, or when of riper years. "Hoc idem denuo ſententia noſtra firmavimus, ſtatuentes, unum baptiſma eſſe quod ſit in Eccleſia Catholica conſtitutum, ac per hoc *non rebaptizari*, ſed *baptizari* a nobis," ſays Cyprian; adding ſoon afterwards, that ſuch was the opinion and practice of Agrippinus of happy memory *."

The article AIR is very defective, and might have been written twenty years ago, when the compoſition of the atmoſphere was much leſs underſtood than at preſent. Among the older chemiſts, whom the compiler has juſtly praiſed, HOOKE is unaccountably forgotten, though he anticipated Lavoiſier and his aſſociates in ſome of their moſt valuable

* Cypriani Opera, Ed. Penelii, p. 182.

diſcoveries, and was, notwithſtanding the peculiaries of his temper, an ornament to the Engliſh nation.

It is ſingular that the editor of a work intended principally for the Britiſh nation, ſhould have contented himſelf with giving the proceſs by which ALCOHOL is produced from *brandy*. This, however, would be of little importance, were the proceſs itſelf complete; but he has forgotten to ſtate—what is certainly true—that pure ALCOHOL will hardly be obtained by repeated diſtillation, without previouſly ſaturating the ſpirit with the *carbonate of potaſh* deprived of moiſture.

ALEMBERT, *John Le Rond D'*, the celebrated mathematician, was lax, we are told, in "his religious principles." Surely a man who adds D. D. to his name, might have choſen ſome other epithet than this to characterize the principles of that philoſopher, who "adopted the ſyſtem of deified nature, which bereaves the world of a deſigning cauſe, and preſiding intelligence!" Such a man could have no religious principles lax or ſtrait. We cannot help thinking likewiſe that Dr. Rees, whilſt he beſtowed upon the *Encyclopædia* of D'Alembert, Voltaire, and Diderot, that praiſe which none have withheld from its literary and ſcientific merit, might have warned his readers of the tendency of its religious and political doctrines, in terms ſomewhat ſtronger than thoſe which are employed in the following ſentence:

"Whilſt many approved and commended both the deſign and the execution of it, *the freedom* with which ſeveral articles were written, was condemned by others, and ſubjected M. D'Alembert, as well as *others* of his colleagues (was he himſelf one of his colleagues?) to conſiderable obloquy!"

ALGEBRA is an article which contains a pretty copious detail of the riſe and progreſs of the ſcience, with ſome account of the authors who have contributed moſt to its improvement; but we cannot ſay that the article is perſpicuouſly drawn up. It appears indeed as two, if not three articles, which ought certainly to have been combined into one, by which means ſome repetitions might have been avoided, and the whole detail, if properly arranged, rendered more intelligible to the mathematical ſtudent.

Though in almoſt every one of the articles in this volume, which we have particularly noticed, we have met with ſomething which calls for reprehenſion; the reader will be unjuſt to us, and ſtill more unjuſt to Dr. Rees and his aſſociates, if he ſhall thence infer, that in our judgment the volume itſelf is a contemptible compilation. We entertain of it no ſuch opinion. It contains much that is praiſe-worthy, as well as

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ſome things reprehenſible; and we have dwelt more on its faults than on its excellencies, only becauſe it is yet in the power of the editor, and we truſt in his inclination, to correct the greateſt of thoſe faults under other articles which will occur in the progreſs of the work. Its plan cannot now indeed be improved; but, as we have already obſerved, the plan is excellent, if the *New Cyclopædia* be intended only to ſerve as an *index* to literature and ſcience, in which the technical terms are explained, the nature and object of each ſcience and art pointed out with perſpicuity, and the reader referred to works of approved merit on every ſubject of liberal ſtudy. Conſidered in this point of view, it muſt be admitted that the *New Cyclopædia* is by much too voluminous; but it might even yet be contracted in ſize, and made in every reſpect more intereſting by excluding from it all uſeleſs biography, as well as the name and ſituation of ſuch towns, villages, and even diſtricts of country, as have never been remarkable in the annals of the world. Biography is indeed a pleaſing and improving ſtudy; and, without a knowledge of geography, the greateſt part of hiſtory is hardly intelligible; but what inſtruction or amuſement can be derived from ſuch articles as the following?

"ACEBE, a ridge of mountains near Garri, in Abyſſinia;" "ACEBIS, a ſmall town in Cyrenaica, mentioned by Ptolemy;" "ACELA, a city of Lycia;" "AARON, or HARUM, *Al Raſchid*, in general biography, a celebrated caliph of the Saracen empire;" "ÆDITUUS, MARTIN, in biography, born at Amſterdam, was firſt phyſician to Frederic II. King of Denmark. Adrien Jonghe, dedicated his treatiſe *De Coma* to him, publiſhed at Baſle in 1558, whence it appears that he was then in high repute!"

The compilers of the *Encyclopædia Britannica* ſet perhaps the firſt example of ſwelling volumes devoted to ſcience with ſuch uſeleſs articles as theſe; but they had this at leaſt to plead for their conduct, that their compilation was intended to be a complete body of arts, ſciences, and miſcellaneous literature, and to form a ſmall library by itſelf. Dr. Rees, by the very plan of his compilation, declares, in the plaineſt manner poſſible, that he prefers no ſuch claim as this for the *New Cyclopædia*. He therefore ſhould not have introduced into that work a ſingle article of ſuch a nature as neither to communicate information directly itſelf nor indirectly, by reference to other publications on the ſubject. No dictionary, indeed, of arts and ſciences ſhould comprehend within its plan the geographical deſcription of inſignificant towns and villages; for who would turn over twenty

quarto volumes in queſt of that, which, if it be not of abſolutely no value, he may find in a good gazetteer? Nor ſhould ſuch works contain the life of any man, who has not either by his own efforts or by his patronage, contributed to the improvement of ſcience, literature, or uſeful and liberal arts.

(To be continued.)

ART. II. *Hints towards forming the Character of a Young Princeſs.* In two Volumes. 8vo. 12s. Cadell and Davies. 1805.

THE character of the, now avowed, writer of this work is too well known, and the importance of the ſubject ſhe diſcuſſes is too obvious, to require any prefatory obſervations in praiſe of the one or in vindication of the other. The beſt poſſible anſwer to all the attacks of malice and obloquy is the production of ſuch a book.

An introductory chapter impreſſes upon the mind of the reader this indubitable poſition, that if the diſcipline of education be important and ſalutary in ordinary caſes, it is proportionably more ſo in the offspring and heir of royalty. Such a character is neceſſarily expoſed to peculiar dangers, which nothing can poſſibly counteract but the ſoundeſt, and above all, the moſt religious education. Let nature, truth, and reaſon be conſulted, and the royal child educated by their ſuggeſtions; and let it not be forgotten, that the well-being and happineſs of millions may at this moment be ſuſpended on the leſſons and habits which the diſtinguiſhed character in queſtion may receive. The ſecond chapter is on the importance of forming the mind, and of ſtoring it with knowledge. The knowledge of Greek is repreſented as leſs neceſſary, but it is recommended that the royal pupil ſhould learn Latin, French, and German. Italian appears to the writer ſo far leſs important, as the authors more peculiarly neceſſary to be conſulted, ſuch as Davila, Beccaria, &c. may be read in French or Engliſh tranſlations. Attention to the practice of the fine arts is not to be deſired, and the poſition is happily illuſtrated by an anecdote of Farinelli, who uſed to complain that a penſion of 2000l. a-year from the King of Spain was compenſated little enough for being ſometimes obliged to hear his Majeſty play. The royal pupil ſhould however be competently acquainted with geography and chronology:

logy:—many excellent remarks occur on this ſubject, and indeed the whole of this chapter demonſtrates the writer to be admirably qualified for the taſk ſhe has undertaken.—The following obſervations on the love of Truth and Œconomy of Time, cannot be too highly praiſed.

" But above all, there ſhould be a conſtant, but imperceptible habit of turning the mind to a love of TRUTH in all its forms and aſpects. Not only in matters of grave morality, but in matters of buſineſs, of common intercourſe, and even of taſte; for there is a truth both in moral and mental taſte, little ſhort of the exactneſs of mathematical truth; and the mind ſhould acquire an habit of ſeeking perfection in every thing. This habit ſhould be ſo early and inſenſibly formed, that when the pupil comes afterwards to meet with maxims, and inſtances of truth and virtue, in hiſtorical and moral writings, ſhe may bring to the peruſal taſtes, tempers, and diſpoſitions ſo laid in, as to have prepared the mind for their reception. This mode of preparatory and incidental inſtruction, as it will be gradual and inwoven, ſo it will be deep and durable; but as it will be little obvious to ordinary judges, it will excite leſs wonder and admiration than the uſual diſplay and exhibition ſo prevalent in modern education. Its effects will be leſs oſtenſible, but they will be more certain.

" When it is conſidered how ſhort that period of life is, in which plain unvarniſhed truth will be likely to appear in all its naked ſimplicity before princes, is there a moment of that happy, that auſpicious ſeaſon to be loſt, for preſenting it to them in all its lovely and engaging forms? It is not enough that they ſhould poſſeſs truth as a principle, they ſhould cheriſh it as an object of affection, delight in it as a matter of taſte, and dread nothing ſo much as falſe colouring and artifice.

" He who poſſeſſes a ſound principle, and ſtrong reliſh of truth in his own mind, will poſſeſs a touchſtone by which to try this quality in others, and which will enable him to detect falſe notions, to ſee through falſe manners, and to deſpiſe falſe attractions. This diſcerning faculty is the more important, as the high breeding of very poliſhed ſociety preſents ſo plauſible an imitation of goodneſs, as to impoſe on the ſuperficial obſerver, who, ſatisfied with the image and ſuperſcription, never inquires whether the coin be counterfeit.

" The early habit of ſifting queſtions, turning about a truth, and examining an argument on all ſides, will ſtrengthen the intellectual powers of the royal pupil, prevent her thoughts from wandering, accuſtom her to weigh fairly and reſolve ſoundly; will conquer irreſolution in her mind; preſerve her from being eaſily deceived by falſe reaſoning, ſtartled by doubts, and confounded by objections. She will learn to digeſt her thoughts in an exact method, to acquire a logical order in the arrangement of them, to poſſeſs preciſion in her ideas, and, its natural concomitant, perſpi-

cuity in her expreſſion; all which will be of the higheſt importance to one who may hereafter have ſo much to do and to ſay in public.

"With the *ſhades* of expreſſions ſhe ſhould alſo be well acquainted, and be habituated to uſe the moſt appoſite and the moſt correct; ſuch as are neither too high nor too low, too ſtrong nor too weak, for the occaſion; ſuch as are obvious, but not vulgar, accurate but not pedantic, elegant but not artificial.

"The memory ſhould be ſtored with none but the beſt things, that when, hereafter, the judgment is brought into exerciſe, it may find none but the beſt materials to act upon. Inſtead, therefore, of loading the memory, might it not be uſeful to eſtabliſh it into a rule to read to her every day, as an amuſement, and diſtinctly from all regular inſtruction, a paſſage from the hiſtory of England, a ſtory out of Plutarch, or any ſimilar author; and require of her to repeat it afterwards, in her own words? This would not only add, daily, one important fact to her ſtock of knowledge, but tend to form a perſpicuous and elegant ſtyle. Occaſion would alſo be furniſhed for obſerving whether ſhe exhibited that beſt proof of good ſenſe, the ſeizing on the prominent features of the ſtory, laying leſs ſtreſs on what was leſs important.

"But while accuracy is thus ſought, the ſtill more important habit of comprehenſiveneſs muſt not be overlooked. Her mind ſhould be trained to embrace a wide compaſs; it ſhould be taught to take in a large whole, and then ſubdivide it into parts; each of which ſhould be conſidered diſtinctly, yet connectedly, with ſtrict attention to its due proportions, relative ſituations, its bearings with reſpect to the others, and the dependence of each part on the whole. Where, however, ſo many things are to be known, and ſo many to be done, it is impoſſible to attend equally to all. It is therefore important, that, in any caſe of competition, the leſs material be left unlearned and undone; and that petty details never fill the time and mind, at the expence of neglecting great objects.

"For thoſe, therefore, who have much buſineſs and little time, it is a great and neceſſary art to learn to extract the eſſential ſpirit of an author from the body of his work; to know how to ſeize on the vital parts; to diſcern where his ſtrength lies; and to ſeparate it from thoſe portions of the work which are ſuperfluous, collateral, or merely ornamental.

"On the ſubject of œconomiſing time, the writer would have been fearful of incurring the charge of needleſs ſtrictneſs, by ſuggeſting the utility of accuſtoming princes to be read to while they are dreſſing, could not the actual practice of our admirable Queen Mary be adduced to ſanction the advice. That excellent princeſs, from a conſcientious regard to the value of time, was either read to by others, or condeſcended, herſelf, to read aloud, that thoſe who were employed about her perſon might ſhare the benefit, which

which ſhe enhanced by ſuch pleaſant and judicious remarks as the ſubject ſuggeſted. But there is an additional reaſon why the *children* of the great would be benefited by this habit; for it would not only turn idle moments to ſome account, but would be of uſe in another way, by cutting off the faireſt occaſions which their inferior attendants can have for engaging them, by frivolous or flattering diſcourſe." Vol. I. P. 29.

The third chapter aſſerts, what no one will undertake to controvert, that the education of a ſovereign is a ſpecific education. We are highly gratified in this chapter, by the feelings of loyalty which animate the author; and accordingly recommend the ſentiments here inculcated to univerſal attention. At p. 60, however, Mrs. More appears to argue as if the monarch, by the exertion of his own wiſdom and ſagacity alone, ſelected and appointed individuals to the high offices of the Church, Embaſſies, &c. This is not correctly the caſe. The king, indeed, is the fountain of honour; but, except in a few inſtances, the miniſter is generally underſtood, and indeed known to have the diſpoſal of the dignities of the State.

Chapter IV. diſcuſſes the important ſubject of ancient hiſtory, and laws of Egypt and Perſia. Chapters V. and VI. are employed on the ſubjects of Greece and Rome. At p. 100, we meet with this impreſſive apoſtrophe.

"While we take this retroſpect, we, of this highly-favoured land, may receive an awful admonition; we may make a moſt inſtructive compariſon of our own ſituation with reſpect to a neighbouring nation,—a nation which, under the rapidly-ſhifting form of every mode of government, from the deſpotiſm of abſolute monarchy to a republican anarchy, to which the royal tyranny was comparative freedom;—and now again, in the cloſing ſcene of this changeful drama, to the heavy ſubjugation of military deſpotiſm, has never ceaſed to be the object of childiſh admiration, of paſſionate fondneſs, and ſervile imitation, to too many in our own country; to perſons, too, of that rank which, giving them the greateſt ſtake in it, have moſt to riſk by the aſſimilation with her manners, and moſt to loſe by the adoption of her principles. And though, through the ſpecial providence and undeſerved mercies of God, we have withſtood the flood of revolutionary doctrines, let us, taking warning from the reſemblance above pointed out, no longer perſiſt, as in the halycon days of peace, ſervilely to adopt her language, habits, manners, and corruptions. For now, to fill up the meaſure of our danger, her pictures, and her ſtatues, not the fruits of her own genius—for here the compariſon with Athens fails—but the plunder of her uſurpation, and the ſpoils of her injuſtice, by holding out new baits to our curioſity, and new at-

tractions to our admiration, are in danger of fatally and finally accompliſhing the reſemblance.—May the omen be averted!" P. 101.

At p. 104, are ſome remarks on the French character, which we would earneſtly recommend to the attention of our fair countrywomen.

At p. 122, chap. VII. the writer draws, with much felicity, the characters of hiſtorians ancient and modern; but, to our ſurpriſe, no mention is made of Herodotus. The hiſtorians more particularly recommended, are Tacitus and Livy. The character of the latter is given with great force and elegance. But many others are touched, with much ſtrength, in very few words.

At p. 153, we enter on the ſubject of Engliſh hiſtory, and more particularly on the character of Hume. The author no where appears to greater advantage than in this place.—What follows is truth itſelf.

"There is a ſedateneſs in his manner which impoſes; a ſly gravity in his ſcepticiſm, which puts the reader more off his guard, than the vehemence of cenſure, or the levity of wit; for we are always leſs diſpoſed to ſuſpect a man who is too wiſe to appear angry. That ſame wiſdom makes him too correct to *invent* calumnies, but it does not preſerve him from doing what is ſcarcely leſs diſingenuous. He implicitly adopts the injurious relations of thoſe annaliſts who were moſt hoſtile to the reformed faith; though he muſt have known their accounts to be aggravated and diſcoloured, if not abſolutely invented. He thus makes others reſponſible for the worſt things he aſſerts, and ſpreads the miſchief, without avowing the malignity. When he ſpeaks from himſelf, the ſneer is ſo cool, the irony ſo ſober, the contempt ſo diſcreet, the moderation ſo inſidious, the difference between Popiſh bigotry and Proteſtant firmneſs, between the fury of the perſecutor and the reſolution of the martyr, ſo little marked; the diſtinctions between intolerant phrenzy and heroic zeal ſo melted into each other, that though he contrives to make the reader feel ſome indignation at the tyrant, he never leads him to feel any reverence for the ſufferer. He aſcribes ſuch a ſlender ſuperiority to one religious ſyſtem above another, that the young reader, who does not come to the peruſal with his principles formed, will be in danger of thinking that the reformation was really not worth contending for.

"But, in nothing is the ſkill of this accompliſhed ſophiſt more apparent than in the artful way in which he piques his readers into a conformity with his own views concerning religion. Human pride, he knew, naturally likes to range itſelf on the ſide of ability. He, therefore, ſkilfully works on this paſſion, by treating, with a ſort of contemptuous ſuperiority, as weak and credulous

credulous men, all whom he repreſents as being under the religious deluſion.

"To the ſhameful practice of confounding fanaticiſm with real religion, he adds the diſingenuous habit of accounting for the beſt actions of the beſt men, by referring them to ſome low motive; and affects to confound the deſigns of the religious and the corrupt, ſo artfully, as if no radical difference ſubſiſted between them." P. 156.

We proceed on the ſubject of Engliſh hiſtory, till we are moſt agreeably detained, at p. 186, by the author's character of Elizabeth; this is truly excellent. Vanity was certainly the ſpring of ſome of that queen's moſt admired actions, and policy her favourite ſcience.

Chapter XI. repreſents the moral advantages to be derived from the ſtudy of hiſtory.—Hiſtory proves the corruption of human nature, and demonſtrates the ſuperintending power of Providence. This poſition is illuſtrated by various examples, and among others, not unaptly, by that of Bonaparte.

"May we not *now* add to the number of inſtances in which Providence has over-ruled the crimes of men for good, that recent exemplification of the doctrine, in the ambition of that perſon, who, by his unjuſt aſſumption of imperial power in a neighbouring nation, has, though unintentionally, almoſt annihilated the wild outcry of falſe liberty, and the clamour of mad democracy?" P. 207.

Fifty pages are next employed on the diſtinguiſhing characters of chriſtianity, the defects of heathen philoſophy, and the ſcripture evidences of our religion. This portion of the work may be conſidered ſeparately, as an excellent didactic Eſſay; but does not perhaps, in all its parts, ſo immediately bear reference to the profeſſed object of the writer.

The fourteenth chapter vindicates the uſe of hiſtory in teaching the choice of favourites, and the paſſages on the ſubject of flatterers are truly excellent. The rectitude of Clarendon receives, at p. 269, the encomium it ſo truly merits; and what is ſaid, at p. 281, on a facility of temper, cannot be too ſeriouſly inculcated on the youthful mind. This chapter, however, on the whole, ſeems out of place. It is preceded by diſſertations on the characters of chriſtianity, and is followed by another Eſſay, the object of which is to prove that religion is neceſſary to the well-being of States. The concluding chapter of the firſt volume is employed to demonſtrate that the trueſt political wiſdom is integrity. This

is exemplified in the characters of Louis the IXth, Henry the IVth, Sir William Temple, and others.

The ſecond volume commences with a chapter on the true arts of popularity, whence the writer proceeds to the importance of the royal example in promoting loyalty.—Who will pretend to queſtion the ſagacity or the wiſdom of the following paſſage?

"A wiſe prince will be virtuous, were it only through policy. The meaſure of his power is the rule of his duty. He who practiſes virtue and piety himſelf, not only holds out a broad ſhelter to the piety and virtue of others, but his example is a living law, efficacious to many of thoſe who would treat written laws with contempt. The good conduct of the prince will make others virtuous; and the virtuous are always the peaceable. It is the voluptuous, the prodigal, and the licentious, who are the needy, the unſettled, and the diſcontented, who love change, and promote diſturbance. If ſometimes the affluent, and the independent, ſwell the catalogue of public diſturbers, they will frequently be found to be men of inferior abilities, uſed by the deſigning as neceſſary implements to accompliſh their work. The one ſet furniſh miſchief, the other means. Salluſt has, in four exquiſitely choſen words, given, in the character of one innovator, that of almoſt the whole tribe,—*Alieni appetens, ſui profuſus.* While allegiance is the fruit of ſober integrity; and fidelity grows on the ſtock of independent honeſty. As there is little public honour, where there is little private principle; ſo it is to be feared, there will be little private principle, at leaſt, among young perſons of rank, where the throne holds out the example of a contrary conduct." P. 18.

The graces of deportment are next conſidered; but we are particularly induced to recommend to attention the XXth chapter, On the Choice of Society; nor leſs worthy of our praiſe are the author's ſentiments on the due eſtimate of things and perſons. Conſequent on which, the obſervations on Chriſtiana Queen of Sweden, on the Age of Louis XIV. and on Voltaire, are excellent and unexceptionable. We next come to an acute and impreſſive examination of the claims of thoſe princes who have obtained the appellation of GREAT. The Sovereigns who are paſſed under review, are Charlemagne, Charles V. Peter the Iſt. of Ruſſia, and Guſtavus Adolphus of Sweden. The ſucceeding chapter diſcuſſes the delicate and difficult ſubject of the books to be recommended to the royal pupil. The following ſeems to deſerve the attention of a teacher of any pupils.

"To burthen the memory with a load of dry matter would, on the one hand, be dull; and with a maſs of poetry, which ſhe can have little occaſion to uſe, would, on the other, be ſuperfluous. But, as the underſtanding opens, and years advance, might ſhe not occaſionally commit to memory, from the beſt authors in every department, one ſelect paſſage, one weighty ſentence, one ſtriking precept, which, in the hours devoted to ſociety and relaxation, might form a kind of theſis for intereſting converſation. For inſtance, a ſhort ſpecimen of eloquence from South, or of reaſoning from Barrow; a detached reflection on the analogy of religion to the conſtitution of nature from Butler; a political character from Clarendon; a maxim of prudence from the Proverbs; a precept of government from Bacon; a moral document from the Rambler; a paſſage of ancient hiſtory from Plutarch; a ſketch of national manners from Goldſmith's Traveller, or of individual character from the Vanity of Human Wiſhes; an aphoriſm on the contempt of riches from Seneca, or a paragraph on the wealth of nations from Adam Smith; a rule of conduct from Sir Matthew Hale, or a ſentiment of benevolence from Mr. Addiſon; a devout contemplation from Biſhop Hall, or a principle of taſte from Quintilian; an opinion on the law of nations from Vattel, or on the law of England from Blackſtone." P. 135.

The whole of this chapter deſerves the higheſt commendation.—This ſame ſubject is continued for three ſucceeding chapters, in which are found ſome excellent obſervations on Addiſon, Johnſon, Shakſpeare, Lord Bacon, &c.

At chapter XXIX, the ſubject of Religion is again reſumed; and here the author ſeems to exert all the powers of her mind. With the holy ſcriptures ſhe appears to have formed the cloſeſt intimacy; and her knowledge of this kind is communicated with the ſoundeſt piety, untinctured, as every candid reader muſt ſay, by the ſmalleſt degree of fanaticiſm.

The claims of the Old Teſtament to univerſal admiration and reverence, are, with great ſtrength of argument and preciſion of ſtyle, diſcuſſed in p. 206 and p. 220. The ſubject of the New Teſtament occupies a portion of the work from p. 221 to p. 240. We admire the mild and pious ſpirit with which the whole of this is written; but we extol without reſerve the paſſages on the ſubject of the prophecies. From what precedes, we are naturally led to what the writer calls the abuſe of terms; as for example, the terms *Liberty* and *Property;* the cant terms of Wilkes and his party; *Equality*, the cry of the French Reformers; *Enthuſiaſm* and *Superſtition*. On theſe the author muſt be allowed to ſpeak for herſelf.

"Religion,

" Religion, the religion of the Scriptures, is itſelf an exquiſite temperament, in which all the virtues, of which man is capable, are harmoniouſly blended. He therefore, who ſtudies the Scriptures, and draws from thence his ideas and ſentiments of religion, takes the beſt method to eſcape both enthuſiaſm and ſuperſtition. Even infidelity is no ſecurity againſt either. But it is abſolutely impoſſible for an intelligent votary of ſcriptural Chriſtianity to be in any reſpect fanatical. True fanatics, therefore, are apt to neglect the ſcriptures, except ſo far as they can turn them to their own particular purpoſe. The Romiſh Church, for example, became negligent of the Scriptures, nearly in proportion as it became ſuperſtitious. And every ſtriking inſtance of enthuſiaſm, if inquired into, will be found to exemplify the ſame dereliction. In a word, Chriſtianity is eternal truth, and they who ſoar *above* truth, as well as they who ſink *below* it, equally overlook the ſtandard by which rational action is to be regulated; whereas, to adhere ſteadily to this, is to avoid all extremes, and eſcape, not only the tendency toward pernicious exceſs, but any danger of falling into it.

" Did we accuſtom ourſelves to exact definitions, we ſhould not only call the diſorderly religioniſt an enthuſiaſt; we ſhould alſo feel, that if irrational confidence, unfounded expectations, and aſſumptions without a baſis, be enthuſiaſm, then is the term moſt juſtly applicable to the mere worldly moraliſt. For, does not he widely aſſume effects to be produced without their proper means, who looks for virtue without piety; for happineſs without holineſs; for reformation without repentance; for repentance without divine aſſiſtance; for divine aſſiſtance without prayer; and for acceptance with God without regard to that Mediator, whom God has ordained to be our great high prieſt." P. 253.

The ſubject which is next inveſtigated, is the Reformation; and here ſome further very admirable remarks on Hume are to be found; and ample juſtice is rendered to the character of Eraſmus. The chapter which follows, on the importance of religious inſtitutions and obſervances, traces, ſagaciouſly, the vices and crimes of the French revolution, to the ſpirit of infidelity, which in that nation preceded it. It is ſoundly proved that religious inſtitutions are ſuited to the nature of chriſtianity and the character of man. Theſe remarks properly introduce a chapter on the Eſtabliſhed Church of England, of which the following extract exhibits a juſt and modeſt repreſentation.

" The eſtabliſhed Church of England may not, it is true, bear a compariſon with theoretic perfection, nor will it gain the approbation of thoſe who require, that a viſible ſhould poſſeſs the qualities of an inviſible church, and that every member of a national

tional inſtitution ſhould equal in piety certain individual Chriſtians; nor, in any point of view, can its real character be aſcertained, or its juſt claims be eſtabliſhed, except it be contemplated, as a *fixed inſtitution*, exiſting from the period of the reformation to the preſent day, independently of the variations and diſcordances of the ſucceſſive multitudes who adhered to it.

"Let it then, under this only fair notion of it, be compared with all the other national churches of the reformation, and, on ſuch a comparative view, its ſuperiority will be manifeſt. The truth is, our church occupies a kind of middle place; neither multiplying ceremonies, nor affecting pompouſneſs of public worſhip with the Lutheran church, nor rejecting all ceremonies and all liturgical ſolemnity with the church of Geneva;—a temperament thus ſingular, adopted and adhered to, in times of unadvanced light and much polemical diſſonance, amid jarring intereſts and political intrigues, conveys the idea of ſomething more excellent than could have been expected from mere human wiſdom." P. 301.

Mrs. More next examines what ſhe terms, "The providential hiſtory of England," or the ſuperintendence of Providence, as manifeſted in the local circumſtances and in the civil and religious hiſtory of England, as well as in thoſe incidents alſo which led to the revolution, and to the providential ſucceſſion of the Houſe of Hanover. The work concludes by conſidering Chriſtianity as a principle of action, eſpecially as it reſpects ſupreme rulers.

We may now be expected to give our definitive opinion of the merits of the whole performance. Setting aſide all former claims of the writer to merit panegyric, we ſhould have no ſcruple in ſaying of the work, that it is compoſed with extraordinary vigour; that it demonſtrates a pious, loyal, and very enlightened mind; it ſhows a familiar acquaintance with ancient, modern, and particularly with Eccleſiaſtical Hiſtory; and it proves an intimate knowledge of the beſt writers in many languages and on the moſt important ſubjects. The ſtyle is elegant and perſpicuous, with very little exception. The work altogether is of very ſuperior merit, and will add conſiderably to a reputation already eſtabliſhed by many excellent productions, and the repeated approbation of the public.

It is very properly, and in very modeſt terms, inſcribed to the Biſhop of Exeter, to whoſe diſtinguiſhed abilities and virtues the ſuperintendence of the education of the royal pupil has been confided.

ART.

ART. III. *A Poem on the Reſtoration of Learning in the Eaſt;* which obtained Mr. Buchanan's Prize. By Charles Grant, Eſq. M. A. Fellow of Magdalen College (Cambridge.)* 4to. 29 pp. 3s. 6d. Cambridge, printed. Cadell and Davies, London. 1805.

WE have not often peruſed a work of this nature with ſo much gratification as that which is now under review. The Oxford Prize Poem of Mr. Heber, on Paleſtine†, we conſidered as little likely to be rivalled; but we muſt confeſs that Mr. Grant has no leſs exalted the Muſes of Cambridge, and in ſome particulars has riſen even to ſuperior energy and beauty. The oppoſite faults of negligence and affectation are thoſe which moſt frequently diſgrace the writings of modern poets. Both are avoided by Mr. Grant, who has neither ſuffered his imagination to miſlead his judgment, nor has ſought originality by affected novelties of expreſſion. His language is pure and chaſte, the ſtyle of genuine poetry, without the paltry ambition of ſingularity. The plan which he has adopted embraces a wide field, and affords him full ſcope for diſplaying all his powers. He has divided his poem into three principal parts, in the firſt of which the genius of India in proſperity prophetically anticipates the miſeries which were to be produced by the bigotry of Aurungzebe, the irruption of Nadir Shah, and its inteſtine diviſions; the ſecond paints the ſplendors of its literature and poetry, previous to that time, under its native kings; and the third, marking the revival of learning under the Engliſh, anticipates the ſtill happier proſpects which await Hindoſtan from adopting the arts and ſciences of Britain, and more particularly from the introduction of Chriſtianity. By means of this plan, the poet has avoided the formality of narration, always to be apprehended, when ſo large a portion of time paſſes rapidly under review, and yet preſerves all the important features properly belonging to his ſubject. The picture of Aurungzebe is drawn with great energy and truth in the very opening of the poem.

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* A friend who communicated an article on this ſubject will ſee that we have occaſionally employed his expreſſions, though we could not adopt all his ſentiments.

† Noticed in the Brit. Crit. vol. xxiii. p. 615, in our Account of the Poetical Regiſter for 1802.

" Nor

" Nor midſt that brood of blood, a fiercer name,
Than Aurungzebe th' indignant eye could claim,
More bold in act, in council more refin'd,
A form more hateful, or more dark a mind.
Skill'd to deceive, and patient to beguile
With ſleepleſs efforts of unwearied toil,
His youth he ſhrouds in conſecrated bowers,
Where prayer and penance lead the hermit hours;
Yet not to him thoſe bowers their ſweets impart,
The mind compos'd, ſmooth brow, and ſpotleſs heart;
No ſun-bright viſions with new hues adorn
Eve's purple cloud, or dewy beams of morn;
But Fancy wakes for him more grim delights,
War's imag'd pomp and Murder's ſavage rites,
And, like the Genius of ſome nightly ſpell,
Peoples with ſhapes accurſ'd the wizard cell:
Keen Hate, Revenge, Suſpicion's arrowy glare,
And all the blood-ſtain'd joys of Guilt are there:
Thus by fell viſions rouſed, th' uſurper ſprings
Fierce from his lair, to lap the blood of kings." P. 2.

In deſcribing the rapid and terrific progreſs of Tahmas Kouli Khan from the neighbourhood of the Caſpian, through the plains of Perſia to Delhi, Mr. Grant has indulged a ſpecies of characteriſtic topography of which the claſſical reader will at once recollect examples in Homer, Virgil, and Milton: particularly in the ſecond book of the Iliad, the ſeventh of the Æneid, and the eleventh of the Paradiſe Loſt*.

† " Hark! 'tis a voice on Meſhed's‡ holy walls.
His fierce Affhars§ impetuous Nadir calls.
From Gebal's mountains, whoſe rude ſummits ſhade
Nohavend's‖ dark and melancholy glade;

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* See particularly the beautiful paſſage in Virgil, of a very different character from this, beginning
" Una ingens Amiterna cohors, priſcique Quirites," &c.

† The following lines give a general ſketch of the route of Nadir's conqueſts.

‡ *Meſhed* means " the tomb of martyrs." It is the capital of Khoraſan, and was the city from which Nadir firſt went forth to conqueſt by his own authority, and which he made the principal ſeat of government.

§ *Aſſhar*, the tribe to which Nadir belonged.

‖ *Nohavend*, the ſcene of the laſt deciſive battle, which laſted for three days, between the Perſians and Arabs, and terminated the empire of the former, in the ſeventh century.

From

From fragrant Perſis, gemm'd with orient flowers,
From Seiſtan's mines of gold and palmy bowers;
From thirſty Kerman, and Balſara's ſtrand,
Where Suſa's lawns to weſtern ſuns expand,
Swells the diſaſtrous ſound to Media's vales,
Where health on Tabriz * breathes with all her gales;
To wild Araxes' yet untam'd career,
And Teflis, to the nymphs of Georgia dear.
Thy ſons, Shirvaun, have heard on Bacu's ſhore,
And Derbend's † iron barrier frowns no more;
While the proud Ruſs ‡, on Neva's banks aghaſt,
Starts at the echoes of the diſtant blaſt.
Back the dread echoes roll through climes of day;
Kings ſhrink to duſt, and armies fade away:
High Candahar, on eaſtern ramparts bold,
Imperial Gazni, ſeat of monarchs old,
Cower at the peal; aſtoniſh'd Cabul yields,
Lahore recoils through all her floating § fields.
Ah! be the ſhadows deep on Karnal's ‖ meads,
There, there, the towering pride of Delhi bleeds." P. 5.

In this paſſage the local alluſions are poetical and proper; there are others, however, in which Mr. Grant is ſo profuſe of his oriental learning as to become quite enigmatical. Thus, when he alludes to the Mahabbarat, we are overwhelmed with a torrent of uncouth names, which no art can render muſical. In the compaſs of about a dozen lines, we have the plains of *Kirket*, the *Kooroos* and *Pandoo's ſons*, the ſhell of *Bheem*, the lion-roar of *Bheeſhma*, the *gandeev* (bow) in the hand of *Arjun*, the groves of Caſi, and diſtant *calpas* (days.) Soon after, deſcribing Vyaſa, we have the *peipal* (fig) ſhade, the ſnow-white *zennar* (linen), the pointed *cuſa* (graſs), and "Magadh's vales with floating *chawla* (rice) crowned." Ariſtotle ſays that a temperate uſe of what he calls the γλωτται, or foreign

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* *Tabriz* or *Tauris*, remarkable for the purity of its air. Its name imports that it can never be infected by any contagious diſorder.

† The ancient *Caſpiæ Portæ*, called by the Turks, *The Gate of Iron*.

‡ The Ruſſians ſent an embaſſy to Nadir.

§ *Lahore* is watered by the five branches of the Indus, and is thence called *Panjab*.

‖ *Karnal*, thirty leagues from Delhi. Here was fought the deciſive battle between Nadir and Mahommed the Mogul emperor.

terms,

terms, gives dignity, but beyond that it becomes an ænigma; and certainly there is little pleaſure in reading lines, in every one of which we muſt look to the margin once or twice for an explanation.

The philoſophy of Vyaſa is well introduced, and compared with that of our countryman Berkeley; but perhaps the poet becomes rather too didactic, when he proceeds (in page 13) to account for the riſe of what has been called the *ideal* philoſophy. The preceding view of the Vedanti ſchool is able and poetical, but this concluſion ſhould have been ſhortened. As it ſtands, it has too much the air of a digreſſion. When he proceeds to celebrate the poetry of Calidaſa, Mr. Grant, warmed with the ſubject, riſes to ſingular elegance and beauty. Not many paſſages can any where be found that are equal to the following.

" Is there who knows how Love's ſoft thrillings burn,
When Hope, half dubious, whiſpers ſweet return?
O'er the fluſh'd cheek what ſudden bluſhes roll,
When meeting eyes confeſs the mingling ſoul?
Is there whoſe anguiſh mourns a hopeleſs fire,
By ſighs and tears conſum'd of ſad deſire,
Tears of the heart, that flow in ſecret there,
And ſighs juſt waked and ſmother'd by deſpair?
For theſe aſcends the ſympathetic ſtrain,
True to the joy and faithful to the pain;
For theſe the ſong ſhall ſtream from age to age,
Their raptures kindle and their griefs aſſuage." P. 17.

Nothing is more remarkable, throughout this poem, than the great diverſity of its features; as it embraces more ſtyles of poetry than we recollect to have ſeen before united within the ſame compaſs. The following paſſage of ſublimely moral poetry is introduced by the mention of Vice, as one cauſe for the decline of Literature. Bright and dazzling talents, the poet ſays, are ſometimes united with corrupt morals;

" But of our ſouls the high-born, loftier part,
Th' etherial energies that touch the heart,
Conceptions ardent, labouring thought intenſe,
Creative Fancy's wild magnificence,
And all the dread ſublimities of ſong,
Theſe, Virtue, theſe to thee alone belong;
Theſe are celeſtial all, nor kindred hold
With aught of ſordid or debaſing mould:
Chill'd by the breath of Vice, their radiance dies,
And brighteſt burns when lighted at the ſkies;

Like veſtal flames, to pureſt boſoms given,
And kindled only by a ray from heaven." P. 19.

There is ſomething lame in two introductory lines preceding this paſſage,

For ſtill this ſovereign principle we find,
True in the individual as the kind;

but the reſt is of great beauty.

In diſplaying the proſpects of reviving ſcience now opening on Hindoſtan, Mr. Grant has adverted with ſucceſs to the moſt celebrated Engliſhmen who have lately flouriſhed in the eaſt. Sir William Jones of courſe occupies a large ſpace, and his literary works are deſcribed with the hand of a maſter. The concluſion of his character is too excellent to be omitted.

" Oh, could my verſe, in characters of day,
The living colours of thy mind pourtray,
And on the ſceptic, midſt his impious dreams,
Flaſh all the brightneſs of their mingled beams!
Then ſhould he know, how talents various, bright,
With pure Devotion's holy thoughts unite;
And bluſh (if yet a bluſh ſurvive) to ſee
What genius, honour, virtue, ought to be.
Philoſopher, yet to no ſyſtem tied;
Patriot, yet friend to all the world beſide;
Ardent with temper, and with judgment bold:
Firm, though not ſtern, and though correct, not cold;
Profound to reaſon, or to charm us gay;
Learn'd without pride, and not too wiſe to pray." P. 21.

The characters of Mr. William Chambers, and his reſpected brother, Sir Robert, immediately follow; the former leſs known than he ought to be in this country, for his profound ſkill in oriental languages, and truly amiable diſpoſition; the latter ſo well known, that few will fail to ſee the truth of the following brief eulogy.

" Oh, crown'd with learning, and refin'd by art,
The generous mind, the uncorrupted heart!
Still Iſis, hallowed ſtream! his name reveres,
And Britiſh Themis ſheds her awful tears." P. 22.

The names of Wilkins, Wilford, and many others, are then enumerated, and this part of the ſubject is concluded by a truly elegant and pathetic lamentation for the premature death of Mr. Lewis Mackenzie, ſon of the celebrated author

of

of the "Man of Feeling," who died at Calcutta in 1800; juſt after being honoured with a medal, for his proficiency in the ſtudies promoted by the new college.

But the poet riſes, as he ought, to the nobleſt flights in the concluſion of his poem, when he contemplates the high advantages to be expected from the future prevalence of Chriſtianity in the eaſt. He dwells with peculiar energy and propriety on the miſerable degradation of the preſent Hindoos of the loweſt caſt, who are taught to believe themſelves to be of the ſame ſpecies as the Jackalls, and to ſuppoſe that through eternal tranſmigrations they ſhall never riſe higher. To the Briton, therefore, the poet ſays:

"Be thine the taſk, his drooping eye to cheer,
And elevate his hopes beyond this ſphere,
To brighter heavens than proud Sumeeru* owns,
Though girt with Indra and his burning thrones.
Then ſhall he recogniſe the beams of day,
And fling at once the four-fold chain† away;
Through every limb a ſudden life ſhall ſtart,
And ſudden pulſes ſpring around his heart;
Then all the deaden'd energies ſhall riſe,
And vindicate their title to the ſkies.

Be theſe thy trophies, Queen of many Iſles!
On theſe high Heaven ſhall ſhed indulgent ſmiles.
Firſt by thy guardian voice to India led,
Shall Truth divine her tearleſs victories ſpread;
Wide and more wide the heaven-born light ſhall ſtream,
New realms from thee ſhall catch the bliſsful theme,
Unwonted warmth the ſoften'd ſavage feel,
Strange chiefs admire, and turban'd warriors kneel,
The proſtrate Eaſt ſubmit her jewell'd pride,
And ſwarthy kings adore the Crucified." P. 26.

This is a view of things which muſt warm the coldeſt heart, and cannot be contemplated without exultation by any chriſtian reader. May it, as ſpeedily as is conſiſtent with peaceful methods, be realized!

The ſtyle of this poem is in general rich and magnificent; though ſometimes perhaps rather encumbered with metaphors. The lines that are weak or flat are very few in number, as few perhaps as can any where be found in a poem of equal

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* *Sumeeru* is the mountain on which Indra's heaven is placed.

† In alluſion to the four caſtes.

length. In one inſtance only we have obſerved a grammatical inaccuracy *. That the oriental alluſions are ſometimes rather redundant we have already ſhown; but they are alſo very frequently introduced with much propriety and effect. We ſtrongly recommend the whole to the attention of our readers. Mr. Grant certainly brought to his work talents and qualities, which could not fail to enſure ſucceſs. His knowledge is extenſive, his taſte elegant, his imagination lively, and yet his judgment almoſt always correct. His language is in general rich and harmonious, and either ſtrong or flowing as the ſubject requires. In contemplating ſuch a production, we cannot regard the writer merely as the author of a deſervedly ſucceſsful prize poem; but as a poet gained to the country; from whoſe talents and efforts ſhe may ſafely anticipate many truly valuable acceſſions to her literature.

ART. IV. *Obſervations on the Duty on Property, Profeſſions, &c. to render its Aſſeſſment ſimple, and to improve it. By the Rev. L. Heſlop, Archdeacon of Bucks*, 8vo. 37 pp. 1s. 6d. Seeley. Buckingham. 1805.

IN times like theſe, whoever facilitates, by his prudence and experience, the collection of public ſupplies, is a benefactor of high degree to his country. This end is promoted, not only by ſuggeſtions for the enactment of wiſe financial laws; but alſo, by ſhowing (with truth) that the laws enacted are founded in juſtice and policy. Mr. H. has properly done this, in the opening of his work; from which we ſhall make an extract:

"The object of the Act of the 43d of Geo. III. ch. 122. is to lay a duty of 1s. in 20s. on all profits and gains from whatever ſource they may ariſe, or of whatever kind they may be; but ſubject to certain exemptions and abatements ſpecified therein. And this duty is to be paid by the perſon in the receipt of ſuch profits or gains, whether he may enjoy the whole, or only a part:

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* Aſtronomy her high career *begun*. P. 9.
Where the context abſolutely demands *began*. It might eaſily be corrected.

and

and if they are enjoyed by different perſons, then each to pay the duty on the proportion or ſhare he enjoys.

" The *principle* of this act is *juſt* and *politic*.—*Juſt*, becauſe the duty to be paid is in proportion to the property or profits to be protected.—*Politic*, becauſe the object of our inſatiable enemy is not only conqueſt and dominion; but to plunder and ſeize the property of the whole kingdom to enrich himſelf, and reward his numerous legions collected together, and inſtigated to the enterprize of invaſion by the promiſe of gratifying their avarice and their paſſions, whatever they may be. *Politic* alſo, becauſe other taxes are not proportioned to the property or profits to be protected, or to the abilities and circumſtances of the perſons on whom they are levied. For inſtance:

" *Taxes on conſumption* preſs heavieſt on thoſe whoſe children and families are the moſt numerous; and therefore the leaſt able to ſupport them, if their income ſhould be ſmall. This is not conſiſtent with natural juſtice; nor with national policy, if a numerous population (as it is generally eſteemed) ſhould be the ſtrength and riches of a nation: nor with thoſe laws, in early ages, which granted various privileges and immunities to the parents of a numerous progeny.

" Various articles alſo called *luxuries*, are in many inſtances *neceſſaries*, in conſequence of bodily infirmities, education, habits, and other circumſtances in life, or of ſome local ſituation; and therefore the taxes upon them, in ſuch inſtances, fall under the above deſcription.

" The *land tax* is paid only by the land owner: and no direct tax has been laid on the profits of *profeſſional perſons* until a late Act of Parliament, though theſe are often extremely large, and generally proportionate to their abilities and application: nor upon *merchants and traders*, though their profits are frequently equal to the income of extenſive eſtates, in conſequence of the large capitals veſted in their different enterprizes and ſpeculations, together with the judgment, prudence, and aſſiduity with which they generally conduct their affairs. The profits however of theſe two deſcriptions of perſons depend not only on the qualifications and circumſtances mentioned above; but are naturally precarious, not eaſily to be aſcertained, and different alſo from thoſe profits which ariſe from landed property, or money veſted in the funds, on mortgage, &c. all of which are ſubject to little variation, require little attention, and no perſonal labour, or mental exertions.

" The *exemptions and abatements* however in this act (though they are founded in humanity, the moſt laudable motive) appear, in the preſent ſituation of the country, to extend too far. For as every thing which is dear, valuable, and honourable to us, both as individuals and a nation can, in theſe times, be protected and preſerved only by extraordinary exertions, which require proportionate

tionate contributions or taxes, all property, (as far as may be practicable) ought to contribute to its own protection; and each ſpecies of property in proportion to its reſpective value; for this would be the moſt effectual means, under providence, of protecting the whole. It would therefore be expedient in Government to improve the revenue, by every equitable and practicable means, that it may anſwer, as far as may be poſſible, the expenditure of the year. This would greatly encreaſe our *means* of national defence; would prevent the increaſe of the national debt, at leaſt in any conſiderable degree; and would alſo teach our enemy (who, for years, has been ſupporting his numerous and rapacious armies upon the plunder of other countries) not to hope for the ſpoils of this by exhauſting our reſources, and thereby rendering us unable to fruſtrate his inſatiable and wicked ambition." P. 3.

"But as this act comprizes the property, profits, and gains of the whole kingdom, from whatever ſource they may ariſe, or of whatever kind they may be, no one who has attentively peruſed it, and knows alſo (as I underſtand the caſe to have been) that it was brought into the lower Houſe of Parliament in two Bills, and without any abatement of the duty; and that theſe bills were united and compounded into one, and the abatements alſo introduced in its quick paſſage through that Houſe; no one knowing and candidly conſidering theſe things, and viewing the *vaſt machine*, though not new in principle, yet in ſtructure, will be ſurpriſed that its parts (almoſt innumerable, complex, and complicated in their movements) have not been fitly joined and compacted together, but that ſome alterations and improvements are wanting." P. 4.

To ſome ſubſequent remarks at pp. 4, 5, 6, we do not entirely aſſent; apprehending that the author has laid too much ſtreſs upon the protection of *property*, and too little upon that of *life* and *liberty*.

Concerning the embarraſſment, trouble, and delay, which attend *certificates*, there can be no diſpute. Mr. H. next ſubmits his *plan*; "the objects of which are, to facilitate the aſſeſſing of properties, and levying the duties thereon; and alſo, to improve the revenue." P. 11. A detailed account of this plan would carry us far beyond our limits; we muſt therefore be ſatisfied with recommending it to the attention of our readers, and with pointing out ſome inaccuracies which we have obſerved in it.

At p. 19, it is ſtated, that a manufacturer, earning by his labour 60l. a year, pays 15s; and that a mechanic, who earns 96l. is charged 4l. 16s. N. B. *The act* charges only 6d. per pound on that income, namely, 2l. 8s. But it is ſtated, that in the caſe of an occupier of lands, not ſubject

to

to tithes, the ſmalleſt fraction under 96l. a year, is ſo favoured by the legiſlature, that he enjoys the whole produce, without contributing one mite. To prove this, Mr. H. deducts 1-4th and 1-8th, or 3-8ths from 96l. which reduces it to 60l. *By the act*, 1-8th is deducted from the rent of tithe-free land; becauſe it is preſumed, that ſuch land is lett by ſo much higher than land liable to tithes; thus equalizing the condition of both occupiers. The income ariſing from occupation is ſuppoſed to be 3-4ths of the *whole* rent of the occupier of land *liable* to tithe, and of the *abated* rent of the occupier of land *exempt from* tithe: Thus, abate 1-8th from 96l. there will remain 84l.; 3-4ths of which is 63l. And therefore Mr. H. errs, when he deducts 3-8ths and makes it 60l.

A conſiderable part of this tract relates to the tax on *horſes*, which Mr. H. conſiders as a very troubleſome burthen on the occupiers of land; and from which he propoſes that they ſhall be relieved, on condition of their being taxed for an income equal in value to their occupation, inſtead of 3-4ths of it. For example: If a man rents 120l. a year, to pay ſo many *nine-pences* (or, 4l. 10s.), inſtead of *ninety ſix-pences* (or, 2l. 5s.). Land-holders (we apprehend) will not ſubſcribe to Mr. H.'s opinion.

ART. V. *Rhymes on Art; or, The Remonſtrance of a Painter: in Two Parts. With Notes, and a Preface, including Strictures on the State of the Arts, Criticiſm, Patronage, and Public Taſte. By Martin Shee, R. A.* 8*vo.* 106 *pp.* 5s. Ebers. 1805.

WITH ſentiments perfectly congenial to thoſe of the author, and with the moſt cordial admiration of the talents he has diſplayed in the expreſſion of them, we have read this performance of an artiſt, whoſe merit, in his own line, we have often ſeen with ſatisfaction. To convey ſtrongly the impreſſion of his ſentiments, and a juſt view of his abilities, within a moderate compaſs, is our very earneſt wiſh in the preſent article. But we are aware that it will not be eaſy. His views are ſo important, and his illuſtration of them, both in poetry and proſe, ſo various and ſo ingenious, that whatever number of paſſages we can bring forward as ſpecimens, we muſt infallibly leave ſtill more unnoticed, at leaſt of equal value and merit.

Of his title we muſt ſay that is by far too modeſt; "Rhymes on Art" convey no better idea than that of a few deſultory thoughts thrown into rambling meaſure: inſtead of this we find the opening of a great didactic poem on Painting, the general objects of which are well expreſſed in theſe introductory lines:

"What various aids the ſtudent's courſe requires,
Whom Art allures, and love of fame inſpires;
But chief, what toils demand his earlier hours,
Prepare his triumphs, and unfold his powers,
The Muſe attempts—with beating boſom ſprings,
And dares adventrous on didactic wings." P. 1.

It is true that, in purſuing this plan, the author has indulged himſelf with unbounded liberty of digreſſion; and that the two parts here publiſhed are very principally occupied with reflections on the preſent obſtacles which the art encounters, in this country, and the probable means for removing them.

Mr. Shee writes throughout, and it forms no ſmall part of the charm of his book, like a man fully impreſſed with the dignity of his art, and the juſtice of his cauſe. Even in his preface, though he is by no means arrogant, as to his own powers, and thinks it very poſſible that he may fail to ſatisfy the critical reader, he diſdains all the cuſtomary pleas and pretences of young authors, and puts himſelf, at once, fairly upon his trial. Even in this part, his genius already ſhows itſelf, and his illuſtrations of the topic are at once original and juſt.

"An author," he ſays, "ſhould diſdain to fight under falſe colours, or owe his ſecurity to any thing but his ſtrength; his object is not to eſcape with impunity, but to acquit himſelf with credit; and it can neither provoke his fate, nor prejudice his reception, to avow honeſtly, that he has more ambition than prudence; that he pants for diſtinction, and purſues it at the hazard of diſgrace.

"His valour, ſurely, is not much to be reſpected who cries out "Quarter!" on coming into the field." P. vii.

In this preface, though, as the author ſays, it is extended beyond his original purpoſe, "the ſubject ſpringing from his heart, and pouring unpremeditatedly from his pen," there is much that is very ably remarked, and expreſſed with peculiar energy. He is pleading for the encouragement of the arts, as a matter of importance to a ſtate, and the ſhort ſpecimens which we ſhall produce of his pleadings will infallibly

fallib'y ſuggeſt a high opinion of the advocate. Firſt for the importance of the arts.

"Whatever may be the power or proſperity of a ſtate, whatever the accumulations of her wealth, or the ſplendour of her triumphs, to her intellectual attainments muſt ſhe look for rational eſtimation; on her arts muſt ſhe depend

"For living dignity and deathleſs fame."

They are the vital principle—the breathing ſoul of empire, which, after its cumbrous body has decayed,—after it has "ſhaken off the mortal coil" of greatneſs, ſurvives in ſpiritual vigour throughput the long futurity of time." P. xii.

The following, on the ſtate of our native arts, is very lively.

"Our arts, indeed, have experienced the fate which was denounced againſt our liberties—they have been invaded from every port upon the continent,—overrun by a poſſé of picture-dealers; and yet we have ſeen no *defence bills* paſſed for their protection.—no *patriotic funds* appropriated to their uſe—no voluntary offers of ſervice tendered throughout the diſtricts of Taſte: dangerous principles have ſpread in their very camp of defence, and all the corps of criticiſm are diſaffected: our connoiſſeurs are become *catamarans* to blow up our own pretenſions: and even the ſmall craft of critics are proud to ſhew the *colours* of the enemy, and cruiſe againſt us on our own coaſts." P. xvi.

Something very like, not only the ſtyle, but the ſtrong ſenſe of Burke appears in this paſſage, reſpecting public liberality to the arts.

"Surely, in concerns of this kind, there can be no room for the conſiderations of petty economy—for the demurrings of eſtimate and calculation:—there is an expence which enriches and adorns a ſtate—and an economy which impoveriſhes and degrades it. The one is the enlightened policy of the merchant connected with the commerce of the world; who, calculating on the broad ſcale of profit and loſs, comprehends remote advantages, combines complicated operations, and pours out his funds with apparent profuſion, through a thouſand outlets of hazardous adventure,—ſecure in the general reſult of his principles, and calmly tracing the progreſs of his intereſts through all their circuitous channels of return; the other is the ſhort-ſighted ſolicitude of the pedlar, whoſe ideas are confined to his counter; who, incapable of generalized views, or extended operations, ſees not beyond the firſt links of vulgar advantage; but caſting up in his terrified imagination the paltry items of daily diſburſement, ſuffers the ap-

prehenſions of expence to overcome the hopes of profit, till he has neither underſtanding to ſpeculate nor ſpirit to adventure.

"It is the policy of a great nation to be liberal and magnificent; to be free of her rewards, ſplendid in her eſtabliſhments, and gorgeous in her public works. Theſe are not the expences that ſap and mine the foundations of public proſperity; that break in upon the capital, or lay waſte the income of a ſtate: they may be ſaid to ariſe in her moſt enlightened views of general advantage; to be among her beſt and moſt profitable ſpeculations: they produce large returns of reſpect and conſideration from our neighbours and competitors—of patriotic exultation amongſt ourſelves: they make men proud of their country, and from priding in it—prompt in its defence: they play upon all the chords of generous feeling—elevate us above the animal and the machine, and make us triumph in the powers and attributes of man.

"The examples of her taſte and genius,—the monuments of her power and glory—all the memorials of her magnificence, are, to a great ſtate, what his dreſs and equipage are to a great man,—neceſſary to his rank, and becoming his dignity; but amongſt the more trifling charges of his eſtabliſhment." P. xxiii.

All this is written with an eloquence which at once delights and convinces; it is Genius pleading for Truth. The notes to the poem carry on the argument which is ſo ably opened in the preface; and the whole publication, excepting only a few didactic lines, is dedicated to theſe objects: 1. To complain that native arts and artiſts are unfairly treated in this country; owing to the excluſive prejudice in favour of ancient works. 2. To plead for the encouragement of them, ſhowing at the ſame time how eaſily it might be effected; and 3dly. To ſtate that they really deſerve that encouragement, proving it from the great advances they have made under the moſt cruel diſadvantages. The cauſes which have operated againſt the encouragement of our own ſchool of painting are indeed obvious, but they have never been ſo well illuſtrated as by Mr. Shee. In the firſt place, the old maſters are in poſſeſſion of acknowledged fame, and it is much eaſier to acquire a few names, and repeat a few expreſſions of common-place praiſe, than to learn to diſcriminate and judge. In the ſecond, though real judgment in painting is of very difficult attainment, yet every one chooſes to fancy himſelf a judge of what is preſented to the eye, and having no other means of maintaining that notion, with reſpect to modern works, affects to deſpiſe them all, as not worthy of his conſideration. Both theſe cauſes are well illuſtrated in different notes, and paſſages. We will

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cite one, in which the ſuperior advantages of the old painters, in the former particular, are alſo explained.

"The diſadvantages which attend the modern artiſt are indeed ſufficiently obvious: he is expoſed to a contraſt of the moſt invidious kind; he is a pigmy who offers himſelf to be meaſured with thoſe whoſe real grandeur is magnified through the miſt of antiquity; whom the tradition of taſte has eſtabliſhed as giants.

"He finds the affections of the connoiſſeur already preoccupied, who conſiders the new claimant on his kindneſs, as diſturbing the repoſe of his judgment; as one whoſe pretenſions are to be examined with rigour, if not repelled with diſdain.

"In the happier days of art, a very different feeling prevailed towards the artiſt and his works; a feeling which reſulted from the ſympathy and correſpondence then exiſting between the refinement of taſte and the powers of performance: a feeling which operated at once as an incentive, and a reward; which called forth all the vigour of genius, and was the cauſe, rather than the conſequence, of that excellence to which it attained. A faſtidious age is a froſt to the flowers of fancy; they droop and wither in the cold air of criticiſm. When the ſenſe of natural ſweets is ſuperſeded by the falſe reliſh of affectation, and the man of taſte degenerates to an epicure, the terrors of criticiſm diſturb the enthuſiaſm of genius: the artiſt becomes more ſolicitous to avoid defects than to create beauties, and preſents himſelf at the public tribunal with the apprehenſions of a culprit for trial, rather than the hopes of a candidate for approbation.

"The offspring of Taſte are delicate children, that never thrive when they are treated roughly: they require to be attended with care, and careſſed with kindneſs. The man of genius, like the humouriſt, rarely exhibits his powers with effect, but when he thinks they will be well received.

"The connoſcenti of "Leo's golden days" had (comparatively ſpeaking) but little means of diſplaying their taſte, except in the ſenſibility with which they regarded the talents of their time, and the liberality with which they rewarded them. The virtuoſo, indeed, might have employed his leiſure and his wealth in the collection of manuſcripts and antiques, medals and coins; but with reſpect to painting, the connoiſſeur of the ſixteenth century neither poſſeſſed, nor affected to poſſeſs a degree of judgment ſuperior to the merits of his contemporaries, or which might be thought to warrant him in the indulgence of critical diſdain, or ſupercilious indifference. There were then but few tenants in poſſeſſion on the eſtate of Taſte; few old maſters to gratify the ſplenetic admiration of the "*laudatores temporis acti;*" few old pictures to draw on time for reputation, and no picture-dealers to negotiate the bills. The temple, the palace, and the cabinet,

were

were to be adorned by the labours of the living artiſt; he put forth his powers unchecked by deſpondency, unchilled by neglect, as ſecure, if he failed, of pardon and reſpect, as of glory and gratitude if he ſucceeded." P. 35.

The following paſſage very juſtly illuſtrates the prevalent cauſe of preſumptuous criticiſm in painting.

"Though painting is evidently a ſubject leſs within the graſp of the unpractiſed amateur than perhaps any other object of criticiſm, yet there is no topic upon which the ignorant are leſs reſerved, or the ſuperficial more confident.

"The objects of art are ſuppoſed to be familiar to every eye; the forms of animals, the effects of light and ſhade, the varieties of colour, the characteriſtics of paſſion, offer themſelves on every ſide to our contemplation; and no man willingly admits that he is unimpreſſed by his experience, or that he has caſt his eyes around him through life, and yet obſerved nothing. We find alſo, that what is ſuppoſed to be received from nature, is more a ſubject of vanity than that which we beſtow upon ourſelves; we may perhaps be content to be thought deficient in thoſe things which depend upon our own exertions, but do not like to be ranked amongſt Nature's neglected children, or to be ſuppoſed ungraced with thoſe qualities by which ſhe uſually diſtinguiſhes her favourites. Thus, he whoſe vanity never affects the praiſe of learning, does not ſo eaſily reſign his pretenſions to taſte; he may admit that he has little wealth of his own acquiring, but he puts in his claim to that which he conſiders his inheritance. Hence it is, that all deſcriptions of people would be thought critics in painting, and that the profeſſor encounters in all ſocieties with thoſe who unceremoniouſly contend with him in his proper province, and ſeem as little diſpoſed to reſpect his judgment as to encourage his ſkill. Diſſent, indeed, may be hazarded with impunity where an *ipſe dixit* decides; and there is no great fear of conviction before a tribunal, the competence of which it ſeems the privilege and boaſt of criticiſm to queſtion.

"To ſtudy an art ſyſtematically, to trace it by long and laborious efforts from its rudiments to its refinements, has been generally conſidered the moſt effectual means of acquiring not only ſkill, but judgment; indeed, a plain underſtanding would ſuppoſe that the former included the latter; and that the ſame proceſs which improved the one, muſt neceſſarily refine the other. In the purſuits of taſte, however, this opinion has been often doubted; and with reſpect to painting in particular, it is now unreſervedly denied. Lookers-on, we are gravely told, know more of the game than thoſe who play it; and, ſtrange to ſay! the beſt judges of art are not to be found amongſt thoſe who devote to it their lives, but thoſe who beſtow upon it their leiſure! not amongſt thoſe who purſue it as an occupation, but thoſe who ſport with it

as

as an amuſement! What the dull artiſt cannot hope to obtain by years of aſſiduous application, divided between the ſtudy of art and the contemplation of nature, the enlightened critic receives by inſpiration, acquires without an effort.—By lounging a few idle mornings in an auction-room—poaching in Pliny and Pauſanias, for claſſic ſcraps, that he may

"With learning lard the leanneſs of his ſenſe;"

or by a pop viſit to the Louvre and the Vatican,
The moment

"Some demon whiſpers—Strephon, have a taſte,"

all the myſteries of art are unfolded to his view; he falls in love at firſt ſight with—the old maſters:

"Inſanit veteres tabulas Damaſippus emendo."

He aſſumes without farther ceremony the character of a connoiſſeur, and expreſſes upon all occaſions a laudable contempt for the ignorance of the profeſſion." P. 68.

We muſt not, however, in the accompaniments, loſe ſight of the poem, which diſplays a degree of talent by no means common. Painting and poetry are ſo nearly allied, that the ſame talents which make a great and inventive painter, would uſually conſtitute a poet alſo, were not the practical application to the former art almoſt incompatible with any other ſtudy. When we find, therefore, an artiſt diſtinguiſhing himſelf as an author, we do not ſo much wonder at the abilities thus manifeſted, as at the activity of the mind which can ſucceſsfully apply itſelf to the culture of two difficult arts at once. Mr. Shee has clearly ſhown in this publication, that he has not only felt the inſpiration, but cultivated the practice and ſurmounted the chief difficulties of poetry. His verſes might admit ſometimes of more poliſh, but they have ſo much vigour that they do not require it. He begins his didactic poem by repelling the fooliſh inſinuation of ſome foreign critics, that our climate is unfavourable to genius. This he does in ſome very animated lines.

"Inſult! to think the land where Shakſpeare ſprung,
The heav'n *he* breath'd—where ſeraph Milton ſung!
In ſtrains more ſweet than erſt from fabled ſhell
Of Orpheus old, or fam'd Amphion, fell:
Where Pope, where Dryden ſwept the ſounding lyre,
With Maro's melody, and Homer's fire!
Where Science, (long on weak Conjecture's wing,
A thwarted falcon, flutt'ring from the ſtring,)

Loos'd

Loos'd by her Newton's hand, firſt ſhot on high,
And perch'd amid the manſions of the ſky;
Inſult! to think, where valour, virtue ſway!
Where beauty ſheds around her brighteſt ray!
Where Reaſon boaſts how Locke—how Bacon ſhone!
And triumphs on her philoſophic throne:
Inſult! to think this garden of the globe,
This ſpangle ſhining bright on Nature's robe!
From finer joys in cold ſecluſion plac'd,
A *kindneſs** clime beyond the beam of taſte!" P. 7.

He then proceeds to inſtance in painting, and pays very juſt and elegant tributes to the memory of Mortimer, Wilſon, Hogarth, Gainſbrough, and Reynolds: ſtating very juſtly the neglect of Wilſon, and in ſome reſpect of Hogarth, during their lives, as invincible proofs of the force with which ignorant prejudice operates againſt living merit. He alſo adverts to the fact, diſgraceful certainly to public taſte and gratitude, that Reynolds remains to this hour without a monument.

" But lo! where Reynolds lies, without a ſtone
To mark his grave, or make his relics known;
No pomps of death the pious eye engage,
No trophies teſtify a grateful age;
No ſculptur'd lays of love memorial flow,
To indicate the hallow'd duſt below:
But he, whoſe genius rais'd his country's name,
Refin'd her taſte, and led her arts to fame;
Whoſe powers unrivall'd Envy's ſelf diſarm'd,
Whoſe pen inſtructed, and whoſe pencil charm'd;
He, ſummon'd hence, ſubmits to nature's doom,
And ſleeps unhonour'd in a nameleſs tomb." P. 18.

After this introduction he becomes properly didactic; and adviſes the young ſtudent of painting to conſider well before he determines to make it his profeſſion. The hazard is firſt ſtated.

" Of all th' advent'rous ſpirits who diſdain
To plod in dull content, life's level plain,
The painter only, with the poet dares
An equal flight, and combats equal cares;
Alike aloft, their arduous progreſs lies,
O'er ſhoreleſs ſeas, amid unſhelter'd ſkies;

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* This word is ſeveral times uſed by Mr. Shee for *unkind*; but we fear it is unauthorized. It is, however, ſuch a word as we might wiſh to have. *Rev.*

Where, dread expanſe! fierce-driving tempeſts blow,
And only genius ſhuns the gulf below:
Where fools half fluttering and half floating ſtill,
Who flounder on againſt Apollo's will,
Become the general jeſt, the vulgar game,
And ſink at laſt beneath a weight of ſhame.

" Who boldly then the common track depart,
Toil after fame, and take the paths of art;
Ye finer ſouls! in Fancy's eye who ſee
What'er young hopes, and ſanguine hearts decree;
While yet unſpell'd, unplighted you remain,
Pauſe, ere you join the art-enamour'd train;
Conſult your powers, the fancied paſſion prove,
Nor tranſient liking take, for laſting love;
The nymph once wedded, you repent too late,
To change your fortune or to check your fate;
When time ſhall tinge her beauties in your ſight,
And all ſeem labour which was once delight;
From hope's fond dreams unwillingly awake,
When ſlow conviction whiſpers your miſtake;
Then, ſhall you wiſh ſome leſs advent'rous aim
Had fix'd you ſafe below the cares of fame;
To ſome obſcure mechanic toil had ſway'd,
Or left you humbly diligent in trade;
While foil'd ambition weeps his waſted prime,
And diſappointment drags the load of time." P. 27.

The picture of a true painter is then drawn with great vigour and truth.

" To gain th' immortal wreath of art requires,
Whate'er of worth, or Muſe, or Grace inſpires;
Whatever man, of heav'n, or earth, obtains,
Through mental toil or mere mechanic pains;
A conſtant heart, by Nature's charms impreſs'd,
An ardour, ever burning in the breaſt;
A zeal for truth, a pow'r of thought intenſe;
A fancy, flowering on the ſtems of ſenſe;
A mem'ry, as the grave retentive, vaſt;
That holds to riſe again, th' impriſon'd paſt;
A feeling, ſtrong, inſtinctive, active, chaſte;
The thrilling electricity of taſte;
That marks the muſe on each reſplendent part;
The ſeal of nature, on the acts of art;
An eye, to bards alone and painters given,
A frenzied orb, reflecting earth and heaven;
Commanding all creation at a glance,
And ranging Poſſibility's expanſe;

A hand,

A hand, with more than magic ſkill endow'd,
To trace Invention's viſions as they crowd;
Embody thoughts beyond the poet's ſkill,
And pour the eloquence of art at will;
'Bove all, a dauntleſs ſoul to perſevere,
Though mountains riſe, though Alps on Alps appear;
Though Poverty preſent her meagre form,
Though patrons fail, and Fortune frown a ſtorm.

"O! rare aſſemblage! rich amount of mind!
Collective light of intellect refin'd!
Scarce once an age from Nature's niggard hands
Beſtow'd on man, yet ſuch the Muſe demands;
Such, where'er found, let grateful ſtates hold dear,
Reward them wiſdom, wealth and rank revere." P. 28.

The poet afterwards points briefly at the obſtacles raiſed by envy and prejudice, and concludes the firſt part with a view of the beſt times of Italy, and an earneſt hope for the future pre-eminence of Britain in the ſame arts. He proteſts, however, very nobly, againſt purchaſing art at the price of freedom, as in the caſe of Florence.

In the ſecond part, the poet appears more in the character of a ſatiriſt than of a didactic writer, and he is a ſatiriſt of great vigour. He laſhes not only the pretended critics in painting, but the philoſophic ſpirit, ſo far as it is hoſtile to works of genius; and ſtill more the faſhionable rage for a ſmattering in various ſciences, uſeleſs to thoſe who ſo imperfectly acquire them. The modern metaphyſical philoſopher has not often been better attacked.

"Ungrac'd, ungracious, dull, demure, and vain,
A cav'ling, cold, pert, diſputatious train;
The nation's obloquy, the time's offence,
Inſeſt philoſophy, and torture ſenſe;
Pervert all truth, proſcribe each finer art,
Fire the weak head, and freeze the feeling heart;
Adrift in Paſſion's tempeſt turn the mind,
And cut the moral cables of mankind.
In patchwork of exploded follies wrought,
Cloſe quilted in good houſewifery of thought,
Their heads with ſtraws from Rouſſeau's ſtubble crown'd,
Our metaphyſic madmen rave around:
With kings and prieſts, they wage eternal war,
And laws, as life's ſtrait waiſtcoats they abhor,
As crafty means to check the mind's career,
And put inſpir'd philoſophers in fear;
To cramp the energies of ſoul and ſenſe,
And conſtitute enjoyment an offence.

"What

"What food for ridicule! what room for wrath!
When ſtudy works up folly to a froth!
When dullneſs bubbling o'er ambition's fire,
In cloud, and ſmoke, and vapour will aſpire;
Through each foul funnel of the preſs will riſe,
And fill with fog the intellectual ſkies!" P. 50.

In this paſſage alſo,

"Profeſſors there in pride of power elate,
Would try experiments on every ſtate,
Re-organize the globe on *Reaſon*'s plan,
New-temper Nature, and new-model man.
No more her ancient ſettled ſyſtem priz'd,
Lo! Europe like a compound analyz'd!
Her laws, modes, morals, melted down, to try
What forms the fighting elements ſupply;
What ſhapes of ſocial order riſe refin'd,
From Speculation's crucible combin'd;
While cool ſtate chymiſts watch the boiling brim,
And life's low dregs upon the ſurface ſwim.
What! though 'midſt Paſſion's fiery tumults toſs'd,
A generation's in the proceſs loſt,
Regardleſs of his raw material, man,
The calm philoſopher purſues his plan;
Looks on the ruin of a race with ſcorn,
And works the weal of ages yet unborn." P. 60.

He is ſtill more animated when he attacks, with equal juſtice, the pretended critics, whoſe ignorant affectation condemns, in the groſs, all modern art.

"Painting dejected views a vulgar band,
From every haunt of dullneſs in the land,
In heathen homage to her ſhrine repair,
And immolate all living merit there;
From each cold clime of pride that glimmering lies,
Brain-bound and bleak, 'neath Affectation's ſkies,
In critic crowds new Vandal nations come,
And worſe than Goths—again diſfigure Rome;
With rebel zeal each graphic realm invade,
And cruſh their country's arts by foreign aid.
Dolts from the ranks of uſeful ſervice chas'd,
Paſs muſter in the lumber troop of Taſte;
Soon learn to load with critic ſhot, and play
Their pop-guns on the genius of the day.

"No awkward heir that o'er Capania's plain,
Has ſcamper'd like a monkey in his chain;

No ambuſh'd aſs that, hid in learning's maze,
Kicks at deſert, and crops wit's budding bays;
No baby grown that ſtill his coral keeps,
And ſucks the thumb of Science till he ſleeps;
No mawkiſh ſon of ſentiment who ſtrains
Soft ſonnet drops from barley-water brains;
No pointer of a paragraph, no peer,
That hangs a picture-pander at his ear;
No ſmatterer of the ciceroni crew,
No pauper of the pariſh of Virtù;
But ſtarts an Ariſtarchus on the town,
To hunt full cry dejected Merit down;
With ſapient ſhrug aſſumes the critic's part,
And loud deplores the ſad decline of art." P. 70.

The importation of original pictures he contends, with truth, is not ſufficient, without the encouragement of modern genius.

" Say, what avails it, from Italia's plains,
Her ranſack'd palaces, and plunder'd fanes,
That fraud or folly draw deluſive ſtores,
And empty Europe's refuſe on our ſhores?
That pedigree'd on proud patrician walls,
In cloiſter'd cabinets, and coſtly halls,
The time-touch'd wonders of meridian taſte,
In cloſe-kept ſolitudes of ſtate are plac'd?
If cold, and *kindleſs* to our country's arts,
We ſhut our eyes, our houſes, and our hearts;
With foreign blooms long faded fill our bowers,
Yet find no fragrance in our native flowers;
If that high impulſe, which the bounding ſoul
Of genius urges to its utmoſt goal,
The great refuſe, nor grant one favouring ſmile,
To gild the hope, or glad the heart of toil." P. 79.

After the well merited ſatire againſt thoſe who repreſs our native arts, Mr. S. introduces a very pleaſing panegyric upon the few who have lately encouraged them; among whom the late Duke of Bridgewater receives a juſt encomium; both for his patriotic improvements, and for that love of painting which he indulged at a later period of life.

" When love of painting (late a paſſion) came,
With kindling zeal he caught the novel flame,
To joys unfelt before with rapture ſprung,
Forgot his age and found he ſtill was young.
Though late he fell, had fate deferr'd the blow,
And left him yet a few ſhort years below;

His

His country's genius ſure, had found a friend,
Pleas'd to reward, and pow'rful to defend.
The ſons of Taſte had ſhed the grateful tear,
And Painting wept the patron, in the peer." P. 92.

As a proof of this, it is rightly mentioned in a note, that

"Though poſſeſſed of the fineſt examples of the old maſters, he was not one of thoſe affected admirers of art, who regard the productions of their own time with indifference or contempt; nor did he conceive it an impeachment of his taſte, to place as an ornament in his collection, a work of ability from the pencil of a living artiſt (Mr. Turner), though ſelected at a price, which even the merit of Wilſon could never extort from the parſimonious patronage of his day." P. 91.

As the author has given the picture of a genius for painting, ſo alſo he introduces that of a true critic in the art.

"Give me the critic bred in Nature's ſchool,
Who neither talks by rote, nor thinks by rule;
Who feeling's honeſt dictates ſtill obeys,
And dares, without a precedent, to praiſe;
Whoſe hardy taſte the bigot crowd diſclaims,
That chorus catalogues, and worſhip names;
Unbiaſs'd ſtill to merit fondly turns,
Regardleſs where the flame of genius burns,
Whether through Time's long gloom tranſmitted bright,
Or pour'd a later luſtre on the ſight;
From Rome's proud dome it dart a beam divine,
Or burſt ſpontaneous from a Corniſh mine." P. 93.

We have dwelt on this poem with ſingular pleaſure, not only for its merit, but for the ſake of the ſubject, which is, in our opinion, truly important. We are ſtill obliged, as we foreſaw, to omit ſeveral paſſages which well deſerve citation. Among which we muſt particularly mention the view of nature as ſurveyed by the poet, which extends from page 98 to the end of the poem. The note on the Royal Academy (p. 43.) is of great importance; as are alſo the author's obſervations on the propriety of having a public gallery of painting, to which ſtudents could have unlimited admiſſion; and on the opportunity unfortunately neglected by Sir Joſhua Reynolds, of forming, by bequeſt from his own collection, a nucleus or beginning for ſuch an inſtitution at the Royal Academy. (p. 63.) On theſe, and other matters, the neceſſity of concluding the preſent article forbids us to expatiate, or to give citations. We rejoice to find, that whether from the impulſe given by this work, or from the ſpontaneous reflections of individuals,

the foundation of a ſociety for the general encouragement of the arts is now laid, by a ſet of patriotic noblemen and gentlemen. May it be as judiciouſly conducted as it is nobly conceived, and be inſtrumental in raiſing Britain to that preeminence in arts, which ſhe has long enjoyed in legiſlation, commerce, arms, and ſciences.

ART. VI. *A Diſſertation on the Influence of Gravitation, conſidered as a Mechanic Power; explaining the Reaſon why the effective Power of the ſame Quantity of Matter, in deſcending the ſame Height, is twice as great in its uniform Deſcent, as in its accelerated Fall: and why twice the Quantity of Reſiſtance is required to bring a Pendulum to reſt, when gradually applied to it, as when applied at once, in its loweſt Point, &c. &c. By Alexander Cumming, F. R. S. Edin. &c.* Quarto. pp. 83. Price 5s. G. and W. Nicol; Cadell and Davies; and J. Cumming.

THE laws relative to the deſcent of heavy bodies urged by the force of gravity, have been ſucceſsfully diſcovered, examined, explained, and applied, by Galileo, Huygens, Newton, and various other able philoſophers; nor have any pains been ſpared, by which the limits of their extenſive influence in projectiles, hydraulics, clock making, or mechanics in general, might be aſcertained with the utmoſt preciſion; whence their application in practice might be rendered eaſy, clear, and determinate. To thoſe laudable exertions we may annex the preſent diſſertation of Mr. Cumming, in which, though much ingenuity is diſplayed, yet the principal part of the new theory is involved in a ſort of miſt, which, it might be wiſhed, Mr. C. would endeavour to diſpel.

The proportions of the times, ſpaces, velocities, and momentums, of bodies falling freely in conſequence of the gravitating force, have been long known and confirmed by conſtant experience; but it has been a matter of much doubt and controverſy to determine what proportion the effective power of bodies, acting by the influence of gravitation, bears to their perpendicular deſcent, under the different circumſtances of deſcending with an uniform motion, and of falling the ſame height with an accelerated velocity. The prevalent opinion has been, that in all caſes the effective impreſſions of gravity are the ſame; viz. that they

they are as the perpendicular height and the quantity of matter; and totally independent of the time in which the deſcent is performed. But Mr. C. ſhows, that *cæteris paribus* the effective power of a deſcending body in producing mechanical motion, is increaſed by prolonging the time of its deſcent; which is analogous to the property of the mechanical powers. Thus if a heavy body be let fall at once from a given height, its momentum at the end of that fall will be, for inſtance, M; it being equal to the product of the quantity of matter multiplied by its laſt acquired velocity. And that velocity is (according to the well known laws of deſcending bodies) exactly double of the velocity which the deſcending body had acquired when it had deſcended only a quarter of the given height, at which period the momentum was ½ M. It is alſo well known, that the time of falling through the whole height is the half of that requiſite for deſcending along a quarter only of that height.

Now let that height be divided into four equal parts, and let the ſame heavy body, after having deſcended through the firſt quarter, ſpend all its momentum; ſo as to begin anew to deſcend through the ſecond quarter, and ſo on through the four parts of the given height.

It is evident, that in this laſt caſe, the body muſt have employed twice as much time in performing the four diſtinct falls, as it did in falling the whole height at once. It is alſo evident that the ſum of the four momentums is ½ M multiplied by 4: viz. 2 M. Thus it appears, that when the heavy body falls at once along the whole height it employs a certain time T, and acquires a momentum M; but when the given height is divided into four parts, the body, in falling ſucceſſively along thoſe diſtinct parts, employs twice the time T; and the ſum of the momentums is 2 M; which ſhows that by prolonging the time, the momentum has been increaſed.

Now, from this inſtance Mr. C. deduces ſome general propoſitions, which, if we rightly underſtand his meaning, are not concluſive. He ſays, that when a body falls at once through a given height, its momentum is as half the height; but that when the height is divided into a number of equal parts, and the body falls ſucceſſively and diſtinctly through thoſe parts, the ſum of the momentums is as the whole height. This indeed is true in the abovementioned inſtance, where the height has been divided into four equal parts; but if the height be divided into a greater number of parts, the ſum of the momentums will thereby be increaſed, and of courſe the ratio cannot be the ſame, which ought to

be the caſe if the ſum of the momentums were conſtantly as the whole height.

In page 11, Mr. C. ſays, " It has already been ſhewn, that when bodies fall with an accelerated motion, the velocity at the end of their fall, is only as half the height. But when the deſcent is retarded by any external reſiſtance, ſo as to prevent an acceleration of motion, the impreſſions of gravity, and the effective power of the deſcent, will become as the whole height. But after the time of the deſcent is prolonged to twice the time in which the body would fall the ſame height; no further increaſe of effective power can be gained, by diminiſhing the velocity, or prolonging the time: the ſolicitations of gravity after this, become non-effective."

In a note to this paragraph he ſays, "Gravity acts inceſſantly; but a weight becomes no heavier by remaining longer in the ſcale: the impulſe of gravity muſt be obeyed with a certain degree of alacrity, otherwiſe it becomes non-effective!!"

We cannot underſtand why the *ſolicitations of gravity* ſhould become *non-effective* after the abovementioned limit. If Mr. C. means, that when the given height is divided into a number of parts, ſo that the ſum of the times, which a body muſt employ in falling ſeparately through all thoſe parts, is greater than twice the time which a body would employ in falling the whole height at once; then the ſum of the momentums will no longer be increaſed; we may confidently deny the propoſition, and the following calculation will, we truſt, corroborate our aſſertion.

It has been ſhown above, that when a given height is divided into four parts, a heavy body in falling diſtinctly along thoſe four parts, will employ twice as much time, and the ſum of the four momentums will be twice as great, as when the body falls the whole height at once. Therefore according to Mr. C. by a farther prolongation of the time, the ſum of the momentums ought not to receive any farther increaſe.

Let the given height be 64 feet; then a body, for inſtance of one pound weight, will fall through it in two ſeconds. At the end of the fall, its velocity will be ſuch as would carry it on uniformly at the rate of 64 feet per ſecond; therefore its momentum is 64 pounds.

When the given height is divided into four equal parts of 16 feet each, the body will employ one ſecond to perform each of thoſe falls, and will thereby acquire a momentum of 32lb.;

32lb.; therefore the ſum of the times employed in the four falls is 4″, and the ſum of the momentums is 128lb.

Let the ſame height be divided into ſixteen equal parts of four feet each. Then the ſame body will employ half a ſecond in falling through each of thoſe ſpaces diſtinctly, and at the end of each its momentum will be 16lb. Therefore the ſum of the times is 8″, and the ſum of the momentums is 256lb.

Thus the ſame height may be divided into a greater number of parts, &c. and the ſum of the momentums, as well as the ſum of the times, will be found to increaſe continually.

The greateſt part of Mr. Cumming's diſſertation conſiſts of the application of the abovementioned theory to the doctrine of pendulums, and to various other parts of mechanics; but as the whole depends upon the theory, we need not extend our obſervations any farther; for the ſtability of the fabric naturally depends on the nature of its foundation.

ART. VII. *The Authenticity, Uncorrupted Preſervation, and Credibility of the New Teſtament. By Godfrey Leſs, late Profeſſor in the Univerſity of Gottingen, &c. Tranſlated from the laſt Edition of the German. By Roger Kingdon, A. M. of St. John's College, Cambridge.* 8vo. 396 pp. 7s. Rivingtons, &c. 1804.

THAT moſt ſound, uſeful, and judicious book, Lardner's Credibility of the Goſpel Hiſtory, has greatly improved the ſubſequent defences of Chriſtianity. It has ſeemed as an ample ſource, from which the writers on the evidences have drawn ſuch materials as were beſt adapted to their purpoſes, or moſt approved by their reaſon. A great part of it is moſt ably abridged by our acute countryman Paley, in his book on the Evidences; and Profeſſor Leſs, in another form of argument, has made a more extenſive uſe of that work. To obviate the remark of Bolingbroke, "that the defenders of Chriſtianity have been accuſtomed merely to tranſcribe each other, and thus to perpetuate errors and fallacies," Dr. Leſs has been laudably ſcrupulous to confine himſelf to ſuch proofs as are removed from the poſſibility of cavil. For this reaſon, in recounting the writers of the firſt chriſtian centuries, who by their quotations prove the exiſtence of the books of the New Teſtament in their times, he brings forward only the inſtances in which particular books

and writers are expreſsly mentioned by name: and, for an ampler view of the ſame teſtimonies, he every where refers to the work of Lardner. But, according to the teſtimony of his countryman, Michaelis, Leſs has occaſionally gone beyond Lardner.

"Various teſtimonies which Lardner had quoted, are omitted by Leſs, becauſe they were not ſufficiently convincing, and *he has ſupplied what Lardner had omitted.* Every reader will remark, in peruſing this treatiſe, *what I have learnt in frequent converſation with the author,* that it is the reſult of a conſcientious, even anxiouſly conſcientious inquiry, which he had inſtituted for his own private conviction. Doubts on which Lardner never thought, *he* has felt, and proved *."

This important teſtimony to the merit of his author, is properly cited by the tranſlator, as well as that of Mr. Marth, in the preface to this book, p. vi. He further informs us, that

"The whole work of Dr. Leſs, which is called by the general name of *Geſchichte der Religion*, or Hiſtory of Religion, is compriſed in three volumes. The firſt is employed on the hiſtory of both natural and revealed Religion. In the ſecond, the divine origin of Chriſtianity is proved at large. And the third is occupied with the examination and refutation of objections to the Chriſtian Religion." P. vii.

The care of the tranſlator in extracting this part, as a diſtinct treatiſe, from the body of that work, is thus further explained.

"As the following treatiſe is taken from the body of a work of ſuch magnitude, which is only divided according to the grand diviſions of the ſubject, I conceived it neceſſary to alter its form by breaking it into the ſubdiviſions of books, chapters, &c. in order that the connection of one part with another might be more readily perceived, and the whole more eaſily comprehended. From the ſame cauſe I have ſometimes omitted a word, a ſentence, or even a whole paragraph, which appeared unneceſſary in the preſent inquiry, and had an evident reference to parts of the work unconnected with the ſubject of theſe ſheets." P. viii.

This treatiſe, as here given, is divided into two parts. I. On the Authenticity of the New Teſtament. II. On the Credibility of the New Teſtament. The former of theſe parts is ſubdivided into three books. 1. On the internal evi-

* Removed, or ſolved, ſeems to be the word required in this place, rather than *proved*.—*Rev.*

dence.

dence. 2. On the external or poſitive evidence of authenticity. 3. On the uncorrupted preſervation of the New Teſtament. The ſecond part is formed into two books. 1. On the credit which the authors of the New Teſtament deſerve as witneſſes. 2. On the wonderful propagation and eſtabliſhment of Chriſtianity. Such is the preſent work, as digeſted and divided by the tranſlator, and it abounds in every part with the moſt valuable and inſtructive matter, as will appear more fully from a further analyſis of it.

The firſt book, on the internal evidence, conſiſts only of two chapters, but of theſe the ſecond contains many convincing proofs, briefly but forcibly ſtated. It gives indeed, in a compreſſed form, the ſubſtance of much larger works. In the ſecond book, the evidences of the writers of the firſt and ſecond centuries, and the early part of the third, for the authenticity of the New Teſtament, are regularly and ſtrictly examined. The view here given of the earlieſt chriſtian writers, the nature of their remaining works, and the value of their teſtimony is critically juſt and highly ſatisfactory. In the firſt century, the author ſpeaks of Barnabas, Clement of Rome, Hermas, Ignatius, Polycarp; after which, in a ſeparate ſection, he notices thoſe whoſe works are loſt, but are known by references and citations, particularly Papias. The ſame method is purſued with reſpect to the ſecond century, where the authors mentioned, of works ſtill extant, are Juſtin Martyr, Tatian, Irenæus, Athenagoras, Theophilus of Antioch, Clement of Alexandria and Tertullian; followed by a copious ſection on thoſe whoſe works no longer remain. Reſpecting the third century, the author confines himſelf only to a few of the latter deſcription, reckoning among them Origen, ſome of the moſt important of whoſe works are loſt. The reflections of Profeſſor Leſs, on the chriſtian works of the ſecond century, which are no longer extant, with a ſpecimen of his references to ſome of them, we ſhall here inſert.

"The enemies of our religion complain often and loudly of the loſs of thoſe writings againſt Chriſtianity, which were compoſed by its ancient opponents; and ſome of them accuſe the Chriſtians, in language by no means doubtful, of having been the cauſe of the deſtruction of theſe works. But they do not take into conſideration, that of the writings alſo of the ancient friends and defenders of Chriſtianity many more have been loſt than have been preſerved. And that, together with theſe writings, many important evidences for the Authenticity of the New Teſtament have alſo periſhed. We have already * regretted this loſs when

* Book ii. chap. 1.

we treated above of the hiſtory of the firſt century. In the ſecond, this deficiency is ſtill greater and more to be lamented.

" 1. Concerning Dionyſius, Biſhop of Corinth, Euſebius gives us the following information*:—He wrote ſeven epiſtles to different Chriſtian communities, and another to a Chriſtian matron: in the epiſtle to the community at Athens he exhorted men to believe and to act according to the Goſpel: in the epiſtle to the Nicomedians he defended the true canon (or, as others tranſlate it, the rule of truth, τῳ της αληθειας παριςαται κανονι), in oppoſition to the hereſy of Marcion: in the epiſtle to the church at Amaſtris he had inſerted expoſitions of the Divine Scriptures.—All theſe epiſtles are now loſt; and with them much important information, and many weighty evidences for the Authenticity of the New Teſtament.

" 2. In the work of Tatian, which ſtill remains†, we find (on account of the particular purpoſe for which it was compoſed,) few alluſions to the apoſtolical writings.—But of theſe he had treated ſo much the more amply in his Harmony, or Δια Τεσσαρων, a Goſpel compoſed from the four Goſpels taken together. This work was well known to Euſebius‡; and although the author might have inſerted his heretical principles even here, yet the loſs of this work is greatly to be lamented, as well for many other cauſes as on account of its great antiquity§.—Irenæus‖, and Clement of Alexandria¶, allude to other writings of this author, in which he attempted to prove ſome of his heterodox tenets by quotations from the *firſt Epiſtle of St. Paul to the Corinthians.*

" 3. Hegeſippus, a convert from Judaiſm, compoſed five books of Eccleſiaſtical Hiſtory, in which he gave an account of the apoſtolical preaching**. But of this work we have nothing remaining except a few fragments preſerved by Euſebius and Photius. Although the hiſtorian might not have entirely laid aſide that credulity and inclination for the fabulous, which was peculiar to the Jews of his time (and that this was the caſe is plain from the extracts in the above-mentioned authors), nevertheleſs, the loſs of his work is much to be lamented; becauſe there undoubtedly exiſted in it much material information for a hiſtory of the ſcriptural writings, which he muſt have collected in his inter-

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* Euſebii. Hiſt. Eccl. Lib. IV. cap. xxiii. p. 184—187. edit. Reading.

† See above, p. 108.

‡ Hiſt. Eccleſ. Lib. IV. cap. xxix. p. 193, 194.

§ See Valeſius in Euſebium, l. cit.

‖ Lib. III. cap. xxiii. §. viii. p. 222. ed. Maſſueti.

¶ Stromat, Lib. III. p. 547. Potteri.

** Euſebius Hiſt. Eccleſ. Lib. IV. cap. viii. p. 150.

courſe

courſe with many conſiderable teachers of Chriſtianity. However, we diſcover from the fragments, that he was very well acquainted with the Scriptures of the New Teſtament. For he quotes them often, although not by name; and his manner of writing is invariably in that peculiarity of ſtyle belonging to theſe books *.

" 4. Melito, Biſhop of Sardis, has rendered himſelf remarkable in eccleſiaſtical hiſtory, particularly by his examination of the Sacred Books of the Old Teſtament †. He compoſed various writings, of which we ſcarcely know more than the titles, as they are given to us in Euſebius ‡. His books, On the Conduct of Chriſtians; Of the Prophets; Of the Church; On the Lord's Day; Of Obedience to the Goſpel (περι ὑπακοης πιστεως); On the Conception and Birth of Chriſt (περι κλησεως και γενεσεως Χριστου); On the Revelation of St. John; and On the Incarnation of God (περι ἐνσωματου Θεου); contained probably more particular information concerning the apoſtolical writings.—From the few fragments of his works, we can produce him only as an evidence for the *high antiquity of the Revelation of St. John;* yet even this is of dubious import, as we have no information concerning the contents of his treatiſe on this ſubject §." P. 139.

After this general view, we have a maſterly and moſt uſeful chapter, recapitulating the foregoing evidences. We know of nothing more valuable in this way, except a chart of the Canon of Scripture, publiſhed about twenty years ago; to which ſome additions might perhaps be made from this

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* See Lardner's Credibility.

† He travelled into Paleſtine, on purpoſe to obtain information on the true Canon of the Old Teſtament. Euſebius has preſerved his catalogue, H. E. Lib. IV. cap. xxvi. p. 190, 191.

‡ Hiſt. Eccleſ. Lib. IV. cap. xxvi. p. 188, 189.

§ The epiſtle of Melito to a perſon of the name of Oneſimus, who was the cauſe of his journey into Paleſtine, begins thus, (Euſebius l. cit. p. 191.) ' As you have often, from your love towards the divine doctrine, required of me that I ſhould collect from the Law and the Prophets thoſe paſſages which concern the Redeemer and our common faith; and as you were deſirous of knowing accurately the *old ſcriptures*, their number, and the order in which they were compoſed,——I have therefore inquired after the *books of the Old Teſtament*,' &c.—This paſſage appears to prove, that at that time exiſted alſo a *ſecond collection of ſacred books*, under the name of the *New Teſtament*.—See Lardner, l. cit. p. 148.

ſource.

ſource*. On the Revelation of St. John, Dr. Leſs treats ſeparately, and at large, in the fifth chapter of this part; and certainly with a diſpoſition to reject it altogether, and with a full perſuaſion that it cannot properly be aſcribed to the apoſtle John. Yet he ſtates the evidences for, as well as againſt it, with ſo much candour, that he cannot ſtrongly be cenſured for confeſſing the bias in his own opinion. His chief teſtimony againſt it is Dionyſius of Alexandria, whoſe talents and character he greatly extols. His concluſion after all is modeſt, and by no means dogmatical; he allows the book to be very ancient, to be pious and conſolatory; but thinks the author uncertain, the text doubtful, and the interpretation hitherto unattained. For the beſt reply, in our language, to theſe and other doubts on this book, we refer to Letters on the Apocalypſe, reviewed by us in vol. xxi. p. 292†.

An able chapter on the concluſions to be drawn from the foregoing teſtimonies, concludes the ſecond book of the work. The third book, on the uncorrupted preſervation of the New Teſtament, is highly ſatisfactory. The author places in a clear and good light the ſubſtance of Bentley's argument againſt the objection of Collins, drawn from the various readings of the ſacred books. The ſecond part, on the Credibility of the New Teſtament, with reference to the characters of the writers, is well handled. It may be uſeful even to point out the ſubjects of the ſections. 1. They were immediate witneſſes. 2. They were competent witneſſes. 3. They were by no means credulous. 4. Neither were they fanatics. 5. They were men of integrity. 6. They relate events of their own times. 7. They appeal to notorious proofs. 8. They had nothing to expect but temporal diſadvantages. 9. They ſuffered for their narration; and convinced many of their contemporaries. It is true that theſe topics have been often urged; but in the manner of ſtating them there is ſome novelty; particularly in the author's picture from hiſtory, to illuſtrate the genuine character of a *fanatic;* for the purpoſe of ſhowing that it in no reſpect agrees with the characters of the Evangeliſts and other ſacred writers. This part it may be uſeful to extract.

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* We will give a more exact reference to this Chart when we have it at hand. Its form renders it particularly uſeful.

† Then anonymous; but ſince avowed by Mr. Archdeacon Woodhouſe.

" *A fanatic thinks himſelf always the chief favourite of heaven.* And truly a perſon in whom the Divinity immediately dwells, with whom He deigns daily to hold immediate converſe, and makes a living oracle; ſuch a perſon moſt aſſuredly has reaſon to believe, that he is extraordinarily favoured by God. This fanatical pride is often carried to ſuch an extent in men, that they convince themſelves God ſhould do every thing which they deſire; and if He does it not, think themſelves offended, break out into acrimonious complaints againſt Him, or uncharitable accuſations of ungodlineſs in other men, which they fancy to be the cauſe of the diſaffection of heaven.—*Diſorder and contradiction in their ſyſtem*, (if a collection of unconnected, problematical, and contradictory opinions can be called a ſyſtem) *and obſcurity and abſurdity in their explication of it*, form another feature in the fanatical character. Men, in whom the power of the ſenſes is extended to a kind of madneſs, are not in a condition to employ the reaſoning faculties of the underſtanding, which require internal tranquillity. And the conſtant tumult of their minds renders them incapable of ſpeaking connectedly and rationally. Should they diſcourſe of their *inſpiration*, that obſcurity becomes perfect nonſenſe. A Fanatic may be a perſon of great talents and rare prudence in the management of his temporal concerns. But this ſtrength of mind is of no other uſe to him only to ſink him deeper in the vortex of his fancies and follies. And this abſurdity in his diſcourſes, compared with the prudence in the management of his temporal concerns, forms one of the ſtrangeſt contraſts that we can imagine.—" Fanatics are generally *enemies, or at leaſt contemners, of all written revelation:* becauſe it renders their own continual inſpiration perfectly unneceſſary. They diſtinguiſh it by the low and irreverent name of an *obſcure writing*, which muſt be cleared up by internal light, and of a *dead letter*, which muſt be animated by the living ſpirit which exiſts in the ſoul.—This is the cauſe of the *complete indifference to all religion*, which is commonly united with Fanaticiſm. ' Their mind,' ſays a profoundly thinking hiſtorian, ' which floats on the wide ſea of inſpiration, can be confined within no bounds; and therefore they permit to others alſo the ſame liberty.' But however tolerant they may often be in religious matters, in their civil concerns they are equally cruel and barbarous. The ſuppoſition that they are immediately influenced by God in all their actions and undertakings, and that they think and act by his command, places them far above humanity, and blinds them to ſuch a degree, that they exerciſe the moſt cruel tyranny, and ſhed in ſtreams the blood of God's creatures and children, not only without any ſenſations of pity, but, on the contrary, with joy and triumph.—That fanatics exhibit a *wonderful firmneſs under ſufferings and torments* is known to every one, and has been frequently uſed by the enemies of Chriſtianity, to detract from the firm heroic courage of the Chriſtian martyrs. But the characteriſtic of fanatical firmneſs under torments, namely, that *imprudent,*

dent, inflexible obſtinacy, and that inſenſible obduracy which in theſe caſes they conſtantly exhibit, has not been often remarked. If a perſon does not give himſelf the leaſt trouble to repreſent to his tyrants, with modeſty and gentleneſs, the principles for the ſake of which he is perſecuted; but, on the contrary, anſwers thoſe in authority over him either not at all, or with impertinence; if he reject all the methods, which prudence would point out for avoiding his torments either wholly or in part, without violence to his principles, and if he rather ſolicit ſufferings: who does not perceive that ſuch a firmneſs under torments cannot proceed from a calm and rational reflection, and an heroic diſregard of the world; but is the effect of a moroſe, unſocial obſtinacy, and an inhuman obduracy, rather a paroxiſm of frenzy than a praiſe-worthy firmneſs of mind?—This paroxiſm often increaſes to ſuch a degree, that it produces even *convulſive agitations of the body*, and *abſolute madneſs*; as we learn particularly from the early hiſtory of the Quakers.—Such gloomy and moroſe perſons, who conſider the world with nauſea and hatred, and have retired as it were back into themſelves, in order to liſten conſtantly to the ſuggeſtions of heaven; who imagine that they are infinitely exalted above common humanity, and are the particular objects of the divine favour and care: ſuch perſons cannot certainly form a ſocial, beneficent ſyſtem of morality. Condemnation of all innocent indulgences; a ſolitary, ſelfiſh, gloomy, melancholy life; numerous faſts; rigid vows of celibacy; all poſſible avoidance of domeſtic and civil ſociety; hoſtile hatred of the body and of the world; corporeal ſufferings and mortifications; in ſhort, a *moroſe, unſocial, and barbarous ſeverity* is the characteriſtic of a Fanatic's ſyſtem of morality.

"It would conduct me too far from my purpoſe, were I to enter on a more ample developement of this character. Whoever is acquainted with the hiſtory of the Montaniſts, of Mahomet, of the earlieſt Anabaptiſts, of Cromwell and his fanatical followers, of the Quakers, and Janſeniſts*, will be able to confirm the truth of each individual feature ſketched above by many examples from hiſtory.

"From this picture of fanaticiſm cannot be ſelected a ſingle, even the moſt trifling, feature which can be applied to the writers of the New Teſtament; on the contrary, they poſſeſſed traits diametrically oppoſite to every one of them." P. 281.

The contraſt is then drawn with no leſs truth than force. Sect. 5, of this part, *on the Integrity of the Writers of the New Teſtament*, is a maſterly abſtract of that part of Lardner's "Credibilty," in which he ſhows that the facts *occaſionally* mentioned in the New Teſtament are confirmed by paſſages

* And ſome Methodiſts. *Rev.*

of

of ancient authors, who were contemporary with our Saviour, or his apoſtles, or lived near their time. In this contracted form its evidence is rendered very clear and ſtriking.

The ſecond book treats on the wonderful eſtabliſhment and propagation of Chriſtianity as a moſt convincing proof of the entire credibility of the hiſtory of the New Teſtament. This part of the work is ſtrong, but not extended. The author does not appear particularly to conſider or oppoſe the arguments of Gibbon's two chapters, though he anſwers much of them by implication. The third chapter, which points out the circumſtance which enſured the ſucceſs of Mahomet, is well drawn up. Excepting the one point of the author's doubts upon the Apocalypſe, which are not urged without a fair ſtatement of oppoſite reaſons, this book deſerves the ſtrongeſt recommendation, and the moſt general attention. Even our Paley has hardly exceeded Dr. Leſs, in the ſcrupulous care not to urge any doubtful or unſound arguments; a point of prudence very eſſential for recommending ſuch a work to all perſons who are able to argue and to think.

ART. VIII. *Tentamen Palæographiæ Aſſyrio-Perſicæ, ſive Simplicis Compendii ad explicandum Antiquiſſima Monumenta Populorum qui olim circa mediam Aſiam habitarunt, præſertim vero Cuneatas quas vocant inſcriptiones. Auctore D. Anton. Auguſt. Henric. Lichtenſtein. Helmſtad.* 1803. 4to. 190 pages.

An Eſſay on the Ancient Writing of the Aſſyrio-Perſians; or an Attempt to illuſtrate the Monuments of thoſe Nations, who in the earlieſt Ages inhabited Middle Aſia: eſpecially Inſcriptions in the Wedge-like (*or* Arrow-headed) *Character. By M. Ant. Aug. Hen. Lichtenſtein.*

SINCE the time of Pietro della Valle and Figueroa, each ſucceſſive traveller in Perſia has directed our attention to thoſe ſtupendous monuments of remote antiquity, the ruins at preſent called *Chilminar*, or the *Forty Pillars*, which are generally conſidered as the remains of Perſepolis, at leaſt of the palace or temple belonging to that magnificent capital. On the walls of this venerable edifice, and apparently coeval with them, are found ſeveral inſcriptions engraved in certain characters, which have hitherto continued faithful guardians of the ſecrets confided to them.

From the deſcriptions and engravings publiſhed by Chardin, Kæmpfer, Le Brun, Mandelſlo, Herbert, Lalande, Struys, Thevenôt, Niebuhr, Francklin, and other travellers, many learned orientaliſts and antiquaries have endeavoured to aſcertain the age and the language of theſe inſcriptions. Our own countrymen, however they may excel in the modern branches of Aſiatick literature, have done but little in the department of Perſian palæography:—the celebrated Dr. Hyde, of Oxford, amidſt many vague conjectures, never entertained one more erroneous, than when he ſuppoſed thoſe inſcriptions to have been merely ornamental, or ſculptured according to the whims and fancies of the artiſt. Sir William Jones thinks it may be reaſonably doubted, whether they contain a ſyſtem of letters which any nation ever adopted; he could, however, diſtinguiſh about forty different characters formed by "regular variations and compoſitions of a ſtraight line and an angular figure like the head of a javelin, or a leaf (to uſe the language of botaniſts), *hearted and lanced.*"—Theſe are the characters denominated by various writers, *literæ cuneatæ*, *wedge-like*, or *cuneiform*, *caracteres a clous*, *clavatæ*, *nail-headed*, *arrow-headed*, and *Perſepolitan*. To the ſtudy of theſe ancient characters, the continental literati have applied themſelves with the moſt laudable and perſevering zeal.

The ingenious profeſſor Wahl, ſome years ago announced his ſanguine hopes of ſoon diſcovering a key to thoſe treaſures of antiquity. Tychſen, of Roſtoch, and Münter, of Copenhagen, have each offered to the public the reſult of their endeavours to decipher and explain the inſcriptions: a taſk, according to the learned Cuper, of conſiderable difficulty, as ſome, like La Croze and Count Caylus, would derive the characters from an Egyptian ſource, and ſuppoſe them partly hieroglyphical; others imagine them a-kin to the Chineſe, &c.

Notwithſtanding the labours of ſo many ingenious ſcholars, the myſterious inſcriptions of Perſepolis ſtill remain enveloped in obſcurity, and we announce with pleaſure the appearance of Mr. Lichtenſtein as an additional candidate for the honour of firſt removing the veil of darkneſs from thoſe ancient monuments.

To congratulate him on the complete ſucceſs of his endeavours would here be premature, as he reſerves for a future volume his proofs and arguments in favour of the explanations offered in the work before us: for the ſame reaſon we refrain from mentioning ſome doubts and objections which have ſuggeſted themſelves during the peruſal of his *Tentamen*.

Every

Every page of this Eſſay, however, evinces the learning, ingenuity, and diligence of its author, who may expect from us, whenever we ſhall be ſo fortunate as to poſſeſs his *proofs*, the moſt impartial and candid examination. In the mean time we ſhall give a general outline of this work, and gratify our reader's curioſity by tranſcribing two or three of the inſcriptions, according to Mr. Lichtenſtein's interpretation.

From a ſimilarity which he diſcovered between the Perſepolitan characters, the Cufic, or ancient Arabic, and the Syriac-Eſtrangelo, he was induced to ſuſpect that the genealogies of all might be traced to the ſame ſource:—the reſult of his labours in ſearch of this common origin is a perſuaſion, that the inſcriptions in arrow-headed letters, like many other monuments of antiquity found on this ſide of the Oxus and Indus, are veſtiges of the poſterity of Shem, or at leaſt of a people who uſed a language reſembling the Arabic and Aramean. After ſome remarks on the *Zend* and *Pehlvi* dialects (ſuch as M. Anquetil du Perron has given in his tranſlation of the *Zendaveſta*) this author obſerves that all the monuments bearing inſcriptions in the *nail* or *arrow*-headed characters, as far as he could aſcertain, have been diſcovered in Perſia, Meſopotamia, or the Region of Babylon: ſome few, perhaps, in Cœle-Syria, and others in Egypt: theſe, however, are not to be ſuppoſed the work of Egyptians, but of the Perſians, who conquered them under Cambyſes.

Although the ſons of Cham (or Ham) firſt occupied the territory of Babylon, according to the Moſaic Records, we find it ſhortly after in poſſeſſion of the *Semitæ*, or deſcendants of Shem, the Arameans, Aſſyrians, and Elamites: after them the Medes governed that part of Aſia, until conquered by the Perſians, who, in their turn, yielded to the Macedonians, theſe to the Parthians, and the Parthians to the Arab Muſulmans.

It is not probable, according to the preſent author, that theſe inſcriptions ſhould belong to the very firſt inhabitants of Middle Aſia, but he would aſcribe them to the ſons of Shem, the Arameans, Aſſyrians, and Elamites, who formed that dynaſty to which the Greek and Roman hiſtorians aſſign the firſt monarchy, generally ſtyled the *Aſſyrian*.

In thoſe very remote ages when the celebrated palace or temple of Perſepolis, and the royal ſepulchres in its vicinity were conſtructed, this author finds veſtiges of three nations; the Perſians, Medes, and Arameans, to whom he would aſcribe the triple character and triple idiom, which he has diſcovered in the ancient inſcriptions.

The Arameans, with whom, after the time of Cyrus, we may confound the Aſſyrians and Elamites, chiefly inhabited Meſopotamia and Cœle-Syria; and from their vicinity, their power and ancient glory were ſo highly honoured by the Perſian king, that inſcriptions ſculptured in their dialect, were with thoſe in the Perſic and Medic idioms among the ornaments or records of the royal palace or temple, and Mauſolea.

The Perſepolitan writing conſiſts, according to Mr. Lichtenſtein (page 27) of two ſimple ſigns or figures, the *Mirrich*, or four winged arrow, a ſymbol of *Behram* (the planet Mars), and the triangular *Isni*, ſacred to Venus (or the moon), the combinations and multiplications of theſe two figures conſtitute the various letters of the alphabet, which this author analyſes and minutely examines, and of which he gives a large and perſpicuous engraving. In this plate are preſented to us, at one view, the different arrow-headed letters, as they appear on the marbles of Perſepolis, the cylindrical ſtones or amulets found in Perſia, Meſopotamia, and Egypt, and the bricks diſcovered in excavations about Babylon, with the correſponding or equivalent characters in the Syriac, Phœnician, Etruſcan, Cufic, and other ancient alphabets.

The author proceeds to decipher and tranſlate ſeveral inſcriptions which he has found in the works of Niebuhr and Le Brun, in M. Millin's *Monumens Antiques Inedits*, on Babyſonian bricks, on a cylinder of which the impreſſion or drawing was communicated by Sir Joſeph Banks, another from the *Recueil* of Count Caylus, &c.

From Niebuhr (vol. II. tab. 21.) he gives in the arrow-headed character explained in correſponding Syriac letters, an inſcription of which the following tranſlation is offered in page 90.

" *Reveremini Darium anachoretam magnificum; glorieter robore animi tutela magnifica!*

" *Reveremini Darium tutelam magnificorum! prodit interminatio: reveremini Darium tutelam magnificum.*

" *Increpat te: extollite Darium, vexillum Cyri Senis, (vel heroit)*

" *O Turba, metite perfectionem, (i. e. fruamini opere perfecto) increpat te atrium Cyri Sapientis.*

" *Reveremini quos congregat magnificentia Cyri.*

" *Lætatur Senex, gloriatur Cyrus inſtaurator (ſculptor?)*

" *Protegit Magus* (an Magos?) *tuetur et providet.*"

This inſcription, according to Mr. Lichtenſtein, is in the Medic idiom; another alſo, from Niebuhr, he conſiders as Aramean, and thus tranſlates (page 108.)

" *Rex quoque ſoſpitat Arameos fratres noſtros, conſilia ejus firma ſunt*

ſunt, ut ferramentum lapidi; Syria in tempus ſempiternum, ore laudum celebrabit illum profecto tutela tua perennabit."

From the *Monumens Antiques Inedits* of Monſ. Millin, (Vol. I. pl. VIII. and IX.) our author gives a long inſcription in a dialect reſembling the Chaldaic: it is taken from a very curious ſtone found near the ruins of the *Tauk-i-Keſra*, or palace of Choſroes, in the vicinity of Cteſiphon, and brought to Europe by Citizen Michaux: it contains, according to Mr. Lichtenſtein, a *nænia*, or funeral addreſs from a prieſt of the Sabeans, or ancient Perſians, to the women who had lately loſt their huſbands, ſons, or brothers.

Of this inſcription we ſhall tranſcribe the firſt column, (page 112.)

" *Edictum meum ad vos, filiæ cipporum (parentatrices)*
" *Obſervatur infortunium, pungit cogitatio foveæ ad apertiones*
" *periodicas (cipporum)*
" *Imo tempus manumiſſionis* (ſunt) *diſceſſus noſtri ad patres*
" *noſtros,*"
" *Quando ad manſiones firmas findit ſepulcra noſtra*
" *Vis exercituum potentium, generationis æternorum.*
" *Delemur hora* ATZAPHATH * *matris* HAKEMI †,
" *Patris reliqui exercitus potentium.*
" *Vivificabimur per voces reſurrectionis,*
" *Quæ emancipabit nos in manſionem non circumſcriptam.*
" *Procul a terroribus noxæ dilatæ,*
" *Procul ab ira Deorum,*
" *A tartaro Orci torvo adſpectu conterentis te.*
" *Infecit te Deus horroribus præpoſteris,*
" *Dolore reminiſcentiæ, fonte clamorum.*
" *Exacuit terrores in adverſitatibus noſtris.*
" *Adſpergens acetum diſpenſat medicinam.*
" *Exercitus potentium ſeparat.*
" *Iidem profecto quoque reſuſcitant vitam noſtram.*
" *Quin immittit viſitationem jacturarum mortalibus.*
" *Edam nunc epitomen epicediorum; leges ſingulatim.*"

On one of the Babylonian bricks, Mr. Lichtenſtein diſcovers in an idiom, nearly Arabic, the following words, (page 136.)

" *In te confidimus, namque tu creaſti nos omnes; o Deus ſanctiſſime, veraciſſime! Propitius ſis nobis, namque in te (reponitur) fides: ſatia nos: nutri nos: namque tu creaſti nos omnes.*"

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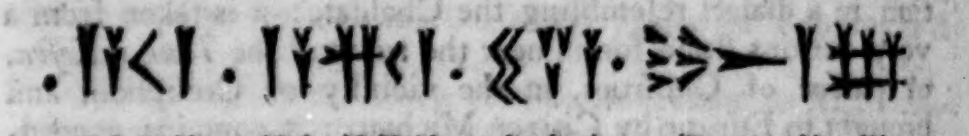
* The Aramean name of a female Divinity, called by the tribe of Coreiſh in Arabia, *Aſaf*. Vide Golii Lexic. Arab. p. 101.

† An imaginary being, from whom our author thinks it probable that the Deity of the Druſes may have derived his name.

And on an alabaſter of Count Caylus, four words, which we here preſent our readers, as a ſpecimen of the arrow-headed characters explained by the equivalent Hebrew letters, (page 138.)



ש א ה יגן ארמיא אחיא

" Rex protegit Aramæos fratres!"

The reader will perceive in this ſpecimen, that our author reads thoſe inſcriptions, in arrow-headed characters, from right to left, like Hebrew or Arabic, in which he differs from Wahl, Grotefend, and other learned men. He then proceeds to explain Phœnician inſcriptions from Pococke; and, on the ſubject of ſome Pehlvi legends of Saſſanian medals, he propoſes an emendation (which, however, we cannot readily adopt) of M. de Sacy's reading and interpretation: and he concludes this work with ſome obſervations on the dialects which the modern Parſis or Guebres conſider as the genuine Zend of ancient Perſia, but which, in the opinion of Mr. Lichtenſtein, is a mere farrago of different languages.

This volume is ornamented with four copper-plates; and the author, confident of having diſcovered the true Perſepolitan alphabet, has had a ſet of moveable types very neatly executed, in which all the inſcriptions and paſſages ſcattered through the *Tentamen* are printed, and with which, we truſt, Mr. Lichtenſtein's next publication will induce us to become more intimately acquainted.

ART. IX. *The Hiſtory of Britiſh Birds. The Figures engraved on Wood by T. Bewick. In two Volumes* 8vo. *Vol. I. containing the Hiſtory and Deſcription of Land Birds; Vol. II. the Hiſtory and Deſcription of Water Birds.* The firſt Vol. 10s. ſmall Paper, 13s. large. The ſecond 12s. ſmall Paper, 15s. large. Longman and Co. 1797. 1804.

WE take the opportunity of the appearance of the ſecond of theſe volumes to notice the firſt alſo, which, by

ſome

ſome accident, had been omitted*. It would, however, be altogether ſuperfluous to expatiate much on the merits of a work, which, by the propriety of its deſcriptions, the characteriſtic truth of its figures, the ſpirit of its wood engravings, and the very ingenious and entertaining variety of its vignette ornaments has, without the aid of critics, united all ſuffrages in its favour. Mr. Bewick follows the Linnean arrangements, and by confining himſelf to Britiſh Birds, has been enabled to compriſe the whole, in the very convenient general diviſion of land birds and water birds, giving a volume to each. In the adverniſement prefixed to the ſecond volume, we have an account of the ſources from which the work has been derived, which our readers will doubtleſs be glad to peruſe.

"The editor of the ſecond volume of Britiſh Birds, having now brought his work to a concluſion, haſtens to acknowledge his obligations to the public for the favourable reception of his former labours; and to expreſs his thanks to thoſe ſportſmen and lovers of natural hiſtory, who have ſo liberally contributed to the completion of this work. When the Hiſtory of Britiſh Birds was firſt undertaken, the ſplendid muſeum of the late Marmaduke Tunſtall, of Wycliffe, Eſq. was obligingly thrown open by his nephew, Francis Sheldon, Eſq.† with the kindeſt offer of the uſe of its abundant ſtores. During a reſidence of nearly two months at that little earthly paradiſe—the ſecure aſylum of its feathered viſitors, which were ſuffered by the late benevolent owner to pick up their daily pittance unmoleſted—drawings were taken from the ſtuffed ſpecimens of moſt of the Britiſh ſpecies, and many of theſe were afterwards traced and engraven upon the blocks of wood; but in the progreſs of the work, ſo many both dead and living ſpecimens of the birds themſelves, (to which ſtuffed ſubjects commonly bear only an imperfect reſemblance) were furniſhed by the patrons of the work, that the neceſſity of uſing ſeveral of theſe drawings was ſuperſeded by this more near approach to perfect nature. In addition to theſe reſources, the voluminous folios of the celebrated Count de Buffon, containing one thouſand and one (Planches Enluminées) coloured prints of birds, &c. were kindly lent to aid the work, by Michael Bryan, of London, Eſq.; theſe, like an index, were conſtantly at hand to be referred to, and compared with the birds themſelves, which were from time to time preſented to the editors of both volumes,

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* The pleaſing and elegant work on quadrupeds, by the Bewicks, has unaccountably ſhared the ſame fate in our pages.

† Now Francis Conſtable, Eſq. of Burton Conſtable, in Holderneſs.

and were often of great ſervice, by enabling them to aſcertain the names, and to identify each ſpecies, in an examination of the ſubjects before them, when compared with the figures and doubtful nomenclature of other ornithologiſts.

"Notwithſtanding theſe helps, the figures of ſeveral birds are ſtill wanting; but, however the editor regrets the deficiency, he is well aware that is to be attributed to the difficulties the ſportſman meets with in coming at many of the ſhy inhabitants of the ocean, and of the pathleſs miſty marſh. The time ſpent in endeavouring to procure theſe deſiderata, and other unforeſeen obſtacles, have checked the progreſs of this work, and muſt apologize for the delay of its appearance to ſo lengthened a period after the Hiſtory of the Land Birds." *Advertiſement*, Vol. II, p. iv.

We have enumerated the ſpecies thus omitted, and find them amount, in the ſecond volume, to 43. This number, however, bears only a ſmall proportion to thoſe which are given. There are ſome omiſſions alſo in the former volume, but thoſe we have not reckoned. We ſhall give a ſhort ſpecimen from each volume, to ſhow the manner of the author. At the head of each genus is (uſually) given a general character of it, and ſo alſo of each order and claſs: beſides a general and ſenſible introduction to each volume. The account of the Wookpeckers, in vol. I, partly taken from Buffon, is well worthy of notice.

"THE WOODPECKERS,

"Of theſe only three or four kinds are found in theſe kingdoms. Their characters are ſtriking, and their manners ſingular. The bill is large, ſtrong, and fitted for its employment; the end of it is formed like a wedge, with which it pierces the bark of trees and boughs, into the wood, in which its food is lodged. Its neck is ſhort and thick, and furniſhed with powerful muſcles, which enable it to ſtrike with ſuch force as to be heard at a conſiderable diſtance; its tongue is long and taper; at the end of it there is a hard bony ſubſtance, which penetrates into the crevices of trees, and extracts the inſects and their eggs, which are lodged there: the tail conſiſts of ten ſtiff, ſharp-pointed feathers bent inwards, by which it ſecures itſelf on the trunks of trees while in ſearch of food; for this purpoſe its feet are ſhort and thick, and its toes, which are placed two forward and two backward, are armed with ſtrong hooked claws, by which it clings firmly, and creeps up and down in all directions. M. Buffon, with his uſual warmth of imagination, thus deſcribes the ſeemingly dull and ſolitary life of the woodpecker. 'Of all the birds which earn their ſubſiſtence by ſpoil, none leads a life ſo laborious and painful

painful as the woodpecker. Nature has condemned it to inceſſant toil and ſlavery. While others freely employ their courage or addreſs, and either ſhoot on rapid wing, or lurk in cloſe ambuſh, the woodpecker is conſtrained to drag out an inſipid exiſtence, in boring the bark and hard fibres of trees to extract its humble prey. Neceſſity never ſuffers any intermiſſion of its labours, never grants an interval of ſound repoſe; often during the night it ſleeps in the ſame painful poſture as in the fatigues of the day. It never ſhares the ſports of the other inhabitants of the air, it joins not their vocal concerts, and its wild cries and ſaddening tones, while they diſturb the ſilence of the foreſt, expreſs conſtraint and effort: its movements are quick, its geſtures full of inquietude, its looks coarſe and vulgar; it ſhuns all ſociety, even that of its own kind; and when it is prompted to aſk a companion, its appetite is not ſoftened by delicacy of feeling*." Vol. I. p. 114.

From the ſecond volume we are inclined to give the account of that ſpecies of Swan, which is ſuppoſed to have given riſe to the fables of antiquity, relating to the vocal powers of the Swan. The bird is ſo ſcarce in this country, that it is one of thoſe which are not here delineated.

"WILD SWAN.

"The Wild Swan meaſures five feet in length, and about ſeven in breadth, and weighs from thirteen to ſixteen pounds. The bill is three inches long, of a yellowiſh white from the baſe to the middle, and thence to the tip, black: the bare ſpace from the bill over the eye and eye-lids is yellow: the whole plumage in adult birds is of a pure white, and, next to the ſkin, they are cloathed with a thick fine down: the legs are black.

"This ſpecies generally keeps together in ſmall flocks, or families, except in the pairing ſeaſon, and at the ſetting in of winter. At the latter period they aſſemble in immenſe multitudes, particularly on the large rivers and lakes of the thinly inhabited northern parts of Europe, Aſia, and America: but when the extremity of the weather threatens to become inſupportable, in order to ſhun the gathering ſtorm, they ſhape their courſe high in air, in divided and diminiſhed numbers, in ſearch of milder climates. In ſuch ſeaſons they are moſt commonly ſeen in various parts of the Britiſh iſles, and in other more ſouthern countries of

* Be it ſaid, without offence, that this quotation from Buffon gives an excellent ſpecimen of the perfect nonſenſe frequently written by that eloquent Frenchman to adorn his book, and by many readers admired. Calling that *a painful poſture* which is natural to the animal, and thoſe employments *drudgery*, which doubtleſs conſtitute the great delight of its life. *Rev.*

Europe. The ſame is obſerved of them in the North American ſtates. They do not, however, remain longer than till the approaching of the ſpring, when they again retire northward to the arctic regions to breed. A few, indeed, drop ſhort, and perform that office by the way, for they are known to breed in ſome of the Hebrides, the Orkney, Shetland, and other ſolitary iſles; but theſe are hardly worth notice: the great bodies of them are met with in the large rivers and lakes near Hudſon's Bay, and thoſe of Kamtſchatka, Lapland, and Iceland. They are ſaid to return to the latter place in flocks of about a hundred at a time in the ſpring, and alſo to pour in upon that iſland from the north, in nearly the ſame manner, on their way ſouthward in the autumn. The young, which are bred there, remain throughout the firſt year; and in Auguſt, when they are in moult, and unable to fly, the natives taking advantage of this, ſhoot, kill them with clubs, and hunt them down with dogs, by which they are eaſily caught. The fleſh is highly eſteemed by them as a delicious food, as are alſo the eggs, which are gathered in the ſpring. The Icelanders, Kamtſchatdales, and other natives of the northern world, dreſs their ſkins with the down on, ſew them together, and make them into garments of various kinds: the northern American Indians do the ſame, and ſometimes weave the down as barbers weave the cawls for wigs, and then manufacture it into ornamental dreſſes for the women of rank, while the larger feathers are formed into caps and plumes to decorate the heads of their chiefs and warriors. They alſo gather the feathers and down in large quantities, and barter or ſell them to the inhabitants of more civilized nations.

"Buffon is of opinion that the tame ſwan has been derived originally from the wild ſpecies; other naturaliſts entertain a contrary opinion, which they form chiefly on the difference between them in the ſingular conformation of the windpipe. Willoughby ſays, 'The windpipe of the wild ſwan, after a ſtrange and wonderful manner, enters the breaſt-bone in a cavity prepared for it, and is therein reflected, and after its egreſs at the divarication is contracted into a narrow compaſs by a broad and bony cartilage, then being divided into two branches, goes on to the lungs: theſe branches, before they enter the lungs, are dilated, and, as it were, ſwollen out into two cavities.' Dr. Heyſham corroborates the above, and adds, that the wild ſwan, in this particular, differs not only from the tame ſwan, but alſo from every other bird. The only obſervable external difference between the two ſpecies is in the markings of the bill, (which are figured in the ſubjoined head) and in the wild ſwan's being of leſs bulk than the mute or tame kind.

"Much has been ſaid, in ancient times, of the ſinging of the ſwan, and many beautiful and poetical deſcriptions have been given of its dying ſong.—'No fiction of natural hiſtory, no fable of antiquity, was ever more celebrated, oftener repeated, or better

better received: it occupied the ſoft and lively imagination of the Greeks; poets, orators, and even philoſophers, adopted it as a truth too pleaſing to be doubted.' 'The dull inſipid truth,' however, is very different from ſuch amiable and affecting fables, for the voice of the ſwan, ſingly, is ſhrill, piercing, and harſh, not unlike the ſound of a clarionet when blown by a novice in muſic. It is, however, aſſerted by thoſe who have heard the united and varied voices of a numerous aſſemblage of them, that they produce a more harmonious effect, particularly when ſoftened by the murmur of the waters.

"At the ſetting in of froſty weather, the wild ſwans are ſaid to aſſociate in prodigious multitudes, and thus united, to uſe every effort to prevent the water from freezing: this they accompliſh by the continual ſtir kept up amongſt them; and by conſtantly daſhing it with their extended wings, they are enabled to remain, as long as it ſuits their convenience, in ſome favourite part of a lake or river which abounds with their food.

The ſwan is very properly entitled the peaceful Monarch of the Lake: conſcious of his ſuperior ſtrength, he fears no enemy, nor ſuffers any bird, however powerful, to moleſt him; neither does he prey upon any one. His vigorous wing is as a ſhield againſt the attacks even of the eagle, and the blows from it are ſaid to be ſo powerful as to ſtun or kill the fierceſt of his foes. The wolf or the fox may ſurpriſe him in the dark, but their efforts are vain in the day. His food conſiſts of the graſſes and weeds, and the ſeeds and roots of plants which grow on the margins of the water, and of the myriads of inſects which ſkim over, or float on its ſurface; alſo occaſionally of the ſlimy inhabitants within its boſom.

"The female makes her neſt of the withered leaves and ſtalks of reeds and ruſhes, and lays commonly ſix or ſeven thick-ſhelled white eggs: ſhe is ſaid to ſit upon them ſix weeks before they are hatched. Both male and female are very attentive to their young, and will ſuffer no enemy to approach them." Vol. II. p. 276.

We could expatiate, with great amuſement to ourſelves, and poſſibly to our readers alſo, on the very ingenious devices, which are frequently made the ſubjects of vignettes or tail-pieces: ſubjects of common and familiar life, ſuch as have not been touched by other artiſts, but full of characteriſtic truth, and frequently of original humour. But the inſtances are ſo numerous, that the diſcuſſion would carry us much too far: and as they are not, in general, alluſive to the ſubjects of the book, they are rather pleaſing ſpecimens of the artiſt's ingenuity, than a proper or neceſſary appendage to a work on natural hiſtory.

ART.

ART. X. *Storia dell' Accademia degli Arcadi, inſtituita in Roma l'Anno* 1690, *per la Coltivazione delle Scienze delle Lettere umane e della Poeſia ſcritta da Gio. Mario Creſcimbeni, Primo Cuſtode Generale. Publicata l'Anno* 1712, *d'Ordina della Medeſima Adunanza.* 12mo. 196 pp. 7s. 6d.

ART. XI. *L'Arte Poetica Italiana, in cinque Canti, da Benedetto Menzini.* 12mo. 141 pp. 5s.

ART. XII. *Bacco in Toſcana, ditirambo di Franceſco Redi, con Note brevi Scelte dell' Autore.* 12mo. 80 pp. 5s.

ART. XIII. *La Rivolutione Franceſe, Viſione alla Danteſca, in Quattro Canti da Vincenzo Monti l'Anno* 1793 12mo. 96 pp. All ſold by Beckett, in Pall Mall, and printed by Bulmer. 1804.

THESE four works appeared together early in the ſummer of laſt year, and in addition to ſimilar works which we have formerly noticed *, evince the perſevering zeal of the elegant and learned editor, Mr. Mathias, for the cultivation of the delightful language of Italy. On the firſt mentioned of theſe volumes there is little to be ſaid. It contains Creſcimbeni's hiſtory of the Arcadi, taken from his general hiſtory of Italian poetry, without additional illuſtration, excepting a deſcription of a theatre of the Arcadi, built in 1726, written and publiſhed by the Abbate Vettorio Giovardi, in 1727. Few of our readers can require to be told, that the Arcadi are a learned ſociety in Italy, eſtabliſhed in 1690, for the expreſs purpoſe of encouraging the progreſs of ſcience, and literature, and taſte. "Per maggiormente coltivare lo ſtudio delle ſcienze, e riſvegliare in buona parte d' Italia il buon guſto nelle lettere umane, ed in particolare nella poeſia volgare." This elegant club was firſt eſtabliſhed in Rome, but ſoon ſent out branches, under the name of Colonies, into every principal city of Italy. The members take two names of a Grecian form, on being admitted into the ſociety, and conſider themſelves as Arcadian ſhepherds. Mr. Mathias is deſervedly enrolled in this ſociety, and his Arcadian appellation is *Eubante Tirinzio* †. The Colonies abovementioned have each

* See Brit. Crit. Vol. XXI. p. 32, and XXII. p. 413.

† This has been a ridiculous ſnare to a *would-be* wit of the preſent

each a device and a motto; and the collection of these, copied from Crescimbeni, and very neatly cut in wood, occupies this little volume from page 96 to the end.

2. We proceed in the second place to the Art of Italian Poetry, by Menzini. This poet, who died in 1704, at the age of 59, has hitherto been little known in England. The present very neat edition of his *Arte Poetica*, will not only serve to diffuse new general precepts of the art, but will, in several particulars, open more exactly the refinements of Italian poetry. The character of the author, and of the present work, may properly be given in the words of Mr. Mathias, from his dedicatory epistle to Mr. Montagu.

"A i nomi illustri di Aristotele, di Orazio, di Vida, e di Boileau, che con tanta gloria e vantaggio della Repubblica letteraria si sono esercitati in questa materia, vuole anche aggiugnere il suo l'erudito e leggiadro Menzini, dalle Muse Greche (a mio parere) più ch' alcun altro Poeta Toscano allattato e nudrito.

"Chiunque leggerà questo ben regolato è giudizioso componimento, sentirà come si possa imparare la purità della lingua, la novità delle figure, la vaghezza di bellissime favole, la gentilezza e nobiltà de' pensieri, e la maestà ed armonia dell' elocuzione, con tutti quei pregi e vezzi che vengono dalla scola Anacreontica e Chiabrerescа." P. vi.

This character of Menzini we have given in the words of the editor, to do justice to his skill in writing Italian: the opinion given by a countryman of the poet, in the short life here printed, we shall translate for the benefit of mere English readers. It is to this effect:

"Though, in the works of Menzini, we do not see the full rays of a sublime philosophy, yet there are not wanting brilliant gleams, which sufficiently prove the author to be versed in sciences and languages. But, as to the praise derivable from the Muses, whether in his bold dithyrambics, he gives new effect or existence to great and sounding words; whether he blows the Epic trump, and exalts the noble deeds of heroes to the skies; or whether, finally, like the bee, seeking the flowery thyme, and wandering through the woods and fields, he makes the hills resound with his rustic notes, Menzini is ever worthy of the contested crown of Apollo."

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present day, who calls *Eubante Tirinzio* the *watch-word* of the society; and therefore, seeing no signature, affects to consider the date, in Roman letters, as standing for the writer's name. *Flim Flams*, vol. i. p. 95.

This

This proſe is, perhaps, ſomewhat too poetical, though we have quieted it a little in our tranſlation, but it gives a ſtrong teſtimony to the merit of the poet. Menzini was a member of the Arcadi, by the names of *Euganio Libade*; and an indefatigable promoter of the ſucceſs of that inſtitution. In the life here prefixed, we find a few more works attributed to him; namely, ſome Poems publiſhed in 1680, his *Paradiſo Terreſtre*, in three Cantos, his *Academia Tuſculana*, in imitation of the Arcadia of Sannazaro, and a few ſmaller works. Where his Eulogiſt, above quoted, found him ſounding the Epic trumpet we do not know. His Art of Poetry is ſaid, on the ſame authority, to have been the fruit of two months only of leiſure; and, if ſo, is a very extraordinary performance. It is divided into five Cantos, the ſubjects of which are chiefly theſe.

Canto I. The difficulty of ſucceeding in Poetry; neceſſary qualifications; exact knowledge of Italian ſtyle, and idiom; readineſs of rhyming; and a facility of verſification, not languid, but dignified and well ſupported. Riſe and improvements of the Tuſcan dialects. Neceſſity of attending to criticiſms, and correcting with care, to render compoſitions durable.

Canto II. The Fathers of Italian *Heroic Verſe*, Arioſto and Taſſo. Compariſon of them. Coherence, clearneſs, and expreſſion of character neceſſary. Obſcenity to be avoided. *Tragedy*, examples of, in Italian. End of *Tragedy* and *Comedy*. Degeneracy of modern Comedy. That Verſe is neceſſary to make Comedy complete.

Canto III. *Dithyrambic Poetry*. Its difficulties: may be adapted to amorous ſubjects. *Satire*, its origin, and different ſpecies. *Elegy*, ſometimes elevated above its uſual ſtyle. *Paſtoral Poetry*, various kinds ſpecified. Style adapted to *familiar* and *facetious* compoſitions.

Canto IV. *Sacred Poetry*, not ſufficiently inveſtigated. Its difficulties and their cauſes. Vain attempts to imitate Pindar. The *Tuſcan Ode* preferred, in ſome particulars, to the Greek and Latin. *Blank Verſe* convenient in didactic writing. *The Sonnet*, the hazard of attempting it: the few that are perfect.

Canto V. On *the Sublime*. It is rather a gift of nature, than attainable by art. Definition and origin of it. *Enthuſiaſm defined*. The Value of a *ſound Judgment*. *Harmony* of various kinds. Concluſion.

The value placed by the Italians upon the Sonnet, a quaint invention of their own poets, will be clearly underſtood from the following ſtanzas:

" Queſto

" Queſto breve Poema altrui propone
Apollo ſteſſo, come Lidia pietra,
Da porre i grandi ingegni al paragone.
E più d'una vedrai Toſcana cetra,
A cui per altro il bel Parnaſo applaude,
Che in queſto cede, e volontier s'arretra.
In lungo ſcritto altrui ſi può far fraude;
Ma dentro un breve, ſubito ſi poſa
L'occhio ſu quel che merta biaſmo o laude.
Ogni picciola colpa è vergognoſa
Dentro uno ſonetto, e l'uditor s'offende
D'una rima che venga un po' ritroſa.
O ſe per tutto egual non ſi diſtende,
O non è numeroſo, o ſe la chiuſa
Da quel che ſopra proporrai, non pende,
E altrui non val quella ſi magra ſcuſa
Di dir che troppo rigida è la legge
Che in quattordici verſi ſta rinchiuſa;
E che mal ſi ſoſtiene, e mal ſi regge
Per ſcarzezza di rime, e l'intelletto
Talor quel che non piace a forza elegge.
In queſto di Procruſte orrida letto
Chi ti sforza a giacer? Forſe in rovina
Andrà Parnaſo ſenza il tuo ſonetto?
Laſcia a color che a tanto il ciel deſtina
L'opra ſcabroſa; o per lung' uſo ed arte
Via più la mano, e più l'ingegno affina." P. 95.

Subjoined to this Poem, though not mentioned in the title, is a letter from the editor to a friend, on the merit of a Canzone, or Ode of Da Ponte, upon the death of the Emperor Joſeph II. and the acceſſion of Leopold II. The Ode itſelf is added, and juſtifies the praiſes of Mr. Mathias. Every reader may not perhaps know, that Da Ponte, the author thus praiſed, was long ſettled in London, and wrote frequently for our Opera. The neceſſity of the times forced him into trade, and he kept for ſeveral years a ſhop, ſtored with all the beſt Italian books. We are ſorry to add, that, within theſe twelve months, the books were obliged to be ſold off by auction, and the buſineſs given up, for want of ſufficient patronage in England to ſupport a ſhop excluſively for Italian literature. All the efforts of Mr. Mathias could not reſcue us from this public diſgrace.

3. The next article is the Dithyrambic of Redi; with a life of the author, a Diſſertation on Dithyrambic Poetry *,

* By Teobaldo Ceva.

and

and other illuſtrations. The Italians are the only moderns, who have attempted to revive the Grecian Dithyrambic ſtyle, as characterized by Horace in ſpeaking of Pindar:

Seu per audaces nova dithyrambos
Verba devolvit, numeriſque fertur
Lege ſolutis.

But the licences allowed to this ſpecies of Poetry, in the application of old words, and the fabrication of new, are ſo extenſive, that to underſtand it becomes a ſeparate ſtudy; and Redi would be altogether unintelligible, even to good Italian ſcholars, without the explanations which fill his margin. The author of the Diſſertation ſays,

"Più che al ſemplice lirico è lecito al Ditirambico l'uſare metafore ardite, iperboli forti, fraſi nuove, voci compoſte, e tratte eziandio con gentilezza da foreſtiere contrade. Il Redi è ſingolare in tutte queſte coſe: chiama egli il vino *topazio*, *criſolito*, *ſangue* del uve, *ambra liquida che inſernifoca:* adopera con galanteria le voci Franceſi *courier*, *doré*." &c. P. xli.

Such a ſpecimen of Poetry is, in this country at leaſt, a literary curioſity, and if Engliſh readers ſhould not reliſh it as much as the editor appears to do, they will at all events have an obligation to him for enabling them to become acquainted with it. Redi was born in 1626, and died in 1697.

4. On the fourth of theſe publications we ſhall ſay the leſs at preſent, becauſe we ſhall very ſoon have occaſion to notice Mr. Boyd's tranſlation of the Poem it contains; at which time it will be moſt convenient to ſpeak alſo of the original. This book is addreſſed, in a very elegant dedication, to the Attorney General. With the well-deſerved character which Mr. Mathias gives of this valuable friend we ſhall cloſe the preſent article.

"A voi, in cui sì vagamente riſplendono l'urbanità, la coltura, la ricerca del vero, l'amor e il patrocinio della bella letteratura, un' eloquenza dotta e poſſente, un giudizio corretto, ed una leggiadriſſima vivacità d'ingegno, con ottimi ed ornati coſtumi, non è ſpiaciuta queſta mia intenzione e zelo verſo le amene lettere." P. vi.

He then particularly recommends the poem itſelf to the notice of his friend, and concludes with a pleaſing commemoration of their early connection at Cambridge. Such intercourſe forms one of the moſt ſtriking charms of literature.

ART.

ART. XIV. *Observations on the Nature and Tendency of the Doctrine of Mr. Hume, concerning the Relation of Cause and Effect.* 8vo. 46 pp. 1s. Mundell and Sons, Edinburgh. Longman, Hurst, &c. London.

THIS is another publication on a most important subject to which the late appointment of a professor of mathematics in the University of Edinburgh has given rise*; and we are told that, like Mr. Professor Stewart's pamphlet, it was the work of a few days. It bears indeed the marks of haste in its composition; for, though the anonymous author is evidently an acute man, and though we have the honour to agree with him in most of the great conclusions which he labours to establish, yet there are some of his incidental observations which we cannot admit, and some expressed in language that we do not perfectly understand. What is unintelligible to us, we may, without much arrogance, suppose to have been unintelligible to some of those reverend gentlemen, for whose instruction the observations were published. It is therefore not impossible that the author may have bewildered minds which he wished to enlighten: while he has passed over, with very little notice, the only position advanced by Mr. Hume on the subject of cause and effect, which, as it appears to us, the General Assembly of the Church of Scotland could be called upon to censure.

Having justly observed that the series of propositions on which Mr. Hume builds his theory, is incessantly broken by a repetition of the same "sceptical doubts;" and having hence inferred the expediency of arranging the theory into separate propositions, and considering these in a regular order; he states, as the first proposition of Mr. Hume's theory,

"That *the relation of cause and effect cannot be discovered, a priori.* In every case, the second phænomenon must have been previously witnessed: for there is nothing in the first appearance of any object, which can lead us to predict the appearance of a particular object, rather than of any other, as immediately successive."

This proposition is incontrovertible; nor are we aware that it was ever controverted, at least since the employment of Bacon's *novum organum* in philosophical research. It is

* See British Critic for July last, p. 33.

certainly

certainly no part of any theory peculiar to Mr. Hume; ſince it is obvious, that previous to all experience, it would be juſt as probable to man, that heat would harden wax and ſoften clay, as that it would harden clay and ſoften wax: for previous to all experience, no man could form ſo much as a rational conjecture that it would produce either of theſe effects. This propoſition, however, the preſent author thinks it incumbent upon him to illuſtrate, if not to ſupport; but in the courſe of the illuſtration, he confounds *deſire* and *volition*, and affirms what we apprehend no unſophiſticated underſtanding will admit.

"It has been aſſerted, that from mind alone we derive our idea of power; and that the idea, acquired by the conſciouſneſs of our own exertion, is *transferred* to the apparent changes of external matter. But, *unleſs we ſuppoſe the idea of power to have been otherwiſe acquired*, what we call *exertion* is nothing more than the ſequence of motion to deſire, as magnetiſm is the ſequence of iron to the approach of a loadſtone." P. 5.

"If what we feel be transferred, it is evidently *deſire* which we feel. Till the muſcular motion has taken place, it is deſire alone; it is afterwards deſire, combined with the knowledge that a muſcular motion has been its conſequence. It is, perhaps, even too much authority which Mr. Hume gives to this error, when he allows, that the *animal niſus*, which we experience, enters very much into the vulgar idea of power. It is more probable, that the feeling of this animal niſus, though derived from caſes in which the exertion has eventually ſucceeded, enters largely into the vulgar idea of reſtraint or want of power." P. 6.

"The idea of power, we may therefore conclude, is not derived from the phænomena of mind, more than from thoſe of matter, both which furniſh traits of ſequences, that differ only as their own reſpective ſequences differ among themſelves. The very feeling of power, as of connection, would be itſelf only a new part of a ſequence. Pp. 8, 9.

To theſe poſitions we cannot aſſent, though it may be difficult to confute them; becauſe truths ſelf-evident admit not of proof. That *our* notion of *power* is ſomething very diſtinct from *our* notion of *connection*, we know by the moſt convincing of all evidence, the evidence of conſciouſneſs; but if this author chooſes to perſiſt in affirming that *his* notion of *power* is not diſtinct from *his* notion of *connection*, we can make no other reply to him than we ſhould to the man who might affirm that he did not believe any one of Euclid's axioms. By whatever proceſs we firſt *acquire the notion* of power—whether from the phænomena of mind or of matter—we are perſuaded that the unlettered man of a ſound un-

derſtanding would ſtare at us, were we gravely to aſſure him that the power of a horſe conſiſts in his *connection* with the plough, which he drags through the ſoil; and that the horſe when unyoked from the plough, and driven into the ſtable, is completely diveſted of all power! The notion of power is ſo familiar to every man, that in common language it is never confounded with *ſequence* or *connection*, or indeed with any thing elſe. Thus, ſuppoſe a plough in motion to be ſuddenly ſtopt by a large ſtone, a phænomenon which has often occurred; ſuppoſe the horſes or oxen to be exerting all their power in vain, during the time that the ploughmen are endeavouring to remove the ſtone; and ſuppoſe the ſtone removed and the plough to proceed; whether is the removal of the ſtone, or the exertion of the horſes, the efficient or powerful cauſe of the renewed motion? *That* motion is evidently *connected* with the removal of the ſtone, as well as with the exertion of the horſes; it is likewiſe a *ſequence* to the one event as well as to the other; and yet there is probably no man except this anonymous author (if indeed he be an exception) who would heſitate to ſay that its efficient cauſe, or the power by which it is produced, is the exertion of the horſes, and not the removal of the ſtone.

Power therefore is neither ſequence nor connection; nor could we ever have acquired the notion of power from the mere obſervation of ſequence, were we not conſcious of our own voluntary exertions. When the author calls "exertion the ſequence of motion to deſire," and affirms that "till the muſcular motion has taken place, it is deſire alone that we feel," he talks a language which we do not underſtand. Deſire, in the proper ſenſe of the word, is the *wiſh* which every man feels to obtain any thing of which the want occaſions uneaſineſs in his mind; but this is ſurely not the feeling which pervades and accompanies *every* exertion. No man makes a voluntary exertion to obtain what he is convinced can be obtained by no exertion of his own; but he cannot avoid feeling on many occaſions deſires, which he is fully aware he cannot gratify. Volition is the feeling which accompanies exertion, and, to ſpeak more correctly, volition is the only mental exertion of which we are ever conſcious; but volition is not deſire, nor is it always preceded by deſire. A man of ſedentary and ſtudious habits often walks out into the open air, for the benefit of his health, with great reluctance; and when he does ſo he exerts volitions contrary to his deſires, and even to his habits grafted on thoſe deſires. The king, we are perſuaded, has

often felt a ſtrong deſire to pardon the criminal whom he has ordered for execution; and there are ſurely very few criminals under ſentence of death, who do not *deſire* or earneſtly wiſh to be pardoned, though they all know that they cannot pardon themſelves.

Mr. Hume appears not to us to give authority to error, when he allows that the *animal niſus*, which we experience, enters very much into the vulgar idea of power. It enters into every idea of power, whether vulgar or philoſophical, as the preſent author himſelf inadvertently acknowledges; for if it be true, that it enters largely into the vulgar idea of *want* of power, it muſt enter largely into the vulgar idea of *power*, ſince there can be no idea of the *want* of any thing, which does not imply the idea of *the thing* itſelf. The idea of *darkneſs* implies the idea of *light;* the idea of *cold*, the idea of *heat;* and the idea of the *want* of power, the idea of *power*. It is indeed very probable, that the animal niſus enters into the *vulgar* idea of power in a different *manner* from that in which it enters into the *philoſophical* idea of power. By the ſavage that niſus is attributed directly to what the philoſopher conſiders as only the inſtrument by which power is exerted; and hence, in all ſavage dialects, the elements are perſonified, and phraſes which appear to us extravagant figures, are employed by the natives in the *literal ſenſe* of the words; but neither ſavage nor ſage would have employed any phraſes to denote the exertion of power, had they not experienced ſuch exertions in themſelves and other animals.

"The ſecond propoſition of Mr. Hume's theory, ſays this author, is, that, *even after experience, the relation of cauſe and effect cannot be diſcovered by reaſon.*"

This propoſition is looſely ſtated; but its meaning probably is, that after we have obſerved one event to follow another a thouſand times, we cannot *infer* that the connection between them is ſuch, that the very ſame ſequence *muſt* always take place. In this ſenſe the propoſition is incontrovertible, differing indeed in nothing eſſential to the queſtion at iſſue, from the propoſition by which it is preceded. We have an internal conviction that the laws of nature are regular and fixed, and that ſimilar events will always ſucceed each other in ſimilar circumſtances; but this conviction does not imply the utter impoſſibility that the ſucceſſion can be otherwiſe. It is not a conviction of the ſame kind with that which reſults from a geometrical demonſtration, or with that by which we are compelled to believe that no event or change *can* take place, but by the operation of *ſome* cauſe.

"The third propoſition of Mr. Hume's theory is, that *the relation of cauſe and effect is an object of belief alone.* The belief, he acknowledges, is irreſiſtible, but is derived from a principle of our nature only, and not from the qualities of external things. To this third propoſition it is impoſſible to deny our aſſent, if we have given it to the preceding two: for of any quality, which is incapable of being *perceived* or *inferred*, our belief, however fixed and certain, can reſult only from that inſtinctive principle of faith, which is the evidence of things not ſeen. Of this belief alone, therefore, is the relation of cauſe and effect an object."

General propoſitions are ſo liable to be miſunderſtood, that we ſhall take the liberty to ſtate a particular inſtance of what we ſuppoſe to be here the author's meaning; and we ſhall ſtate that inſtance which ſeems to have been preſent to his own mind when he wrote the paragraph immediately before us. Iron has been uniformly obſerved to approach to one pole of a loadſtone or magnet, and to recede from the other; and we believe that iron will always be ſo affected by the preſence of a magnet; but we do not *know* that there are any qualities in a magnet which *neceſſarily* produce theſe effects, as we *know* that the three angles of a plane triangle are equal to two right angles. The magnet *may be* the mere inſtrument of ſome inviſible power, as an axe is the inſtrument by which a man heaves timber; it may merely be the occaſion on which the ſupreme Being has determined that certain motions ſhall be produced; but the mechanical philoſopher concerns not himſelf with the operations of inviſible powers, and therefore he ſays that there are qualities in a magnet, by which it attracts and repels iron according to an eſtabliſhed law of nature; or, in other words, according to the omnipotent *will* of the author of nature. If this be the meaning of what our author calls the third propoſition of Mr. Hume's theory, to that propoſition it is indeed impoſſible to refuſe our aſſent; but we ſee no propriety in calling that aſſent *faith*, becauſe *faith*, in the proper ſenſe of the word, reſts not on perſonal obſervation, but on the evidence of teſtimony.

The author of this pamphlet either miſtakes the queſtion at iſſue between Mr. Hume and his opponents, or wiſhes to miſlead the public, when he ſays that the three propoſitions already conſidered,

"Comprehend all that part of the theory on which Mr. Hume has unfortunately drawn unjuſt ſuſpicion, by giving it a name which the vanity, and folly, and guilt of genius have taught us to hold in dread."

Mr. Hume ſays expreſsly that

"All events ſeem entirely *looſe* and *ſeparate*. One event follows another; but we never can obſerve any tie between them. They ſeem *conjoined* but never *connected*. And as we can have no idea of any thing which never appeared to our outward ſenſe, or inward ſentiment, the neceſſary concluſion ſeems to be, that we have *no idea of connection or power at all*, and that theſe words are abſolutely *without any meaning*, when employed either in philoſophical reaſonings, or in common life*."

This is ſurely a part of the theory which every religious man muſt hold in dread; for, if it be admitted, we have no proof whatever of either the exiſtence or the attributes of a governor of the univerſe. If we have no notion of *connection or power at all*, and if theſe words be abſolutely *without any meaning*, it follows undeniably, as the ſame philoſopher elſewhere taught, that "the maxim in philoſophy, that whatever begins to exiſt, *muſt* have a cauſe of exiſtence, has no certainty;" and that it is vain to attempt a proof, from the phænomena of nature, of the Being and Providence of nature's God. If the miniſters of Edinburgh apprehended that Mr. Leſlie, in his unqualified recommendation of Mr. Hume's doctrine concerning the relation of cauſe and effect, admitted *this part* of that doctrine, they had ſurely good reaſon to bring before the venerable aſſembly of their church the queſtion of his eligibility to a profeſſional chair in one of their univerſities. No ſuch apprehenſion indeed occurred to us. Though we beſtowed conſiderable attention on the *experimental inquiry into the nature and propagation of heat*†, we perceived in it nothing which led us to ſuſpect its author of being unfriendly to the cauſe of religion; and we were confirmed in our opinion by Mr. Profeſſor Stewart's *ſhort ſtatement of facts*, in which it *ſeems* to be proved that Mr. Leſlie adopts only that part of Hume's theory which relates to *phyſical* cauſes and effects.

Audi alteram partem is, however, an exhortation to which we have ever lent a willing ear; and it has been ſuggeſted to us by a friend, that the author of "the experimental inquiry" muſt have adopted *more* of the theory than what relates to *phyſical* cauſes and effects, ſince he has ſaid that "Mr. Hume is the FIRST, as far as he knows, who has treated of cauſation in a truly philoſophical manner." Mr. Stewart

* Eſſays, Vol. II. Sect. 7. part 2.

† See Britiſh Critic for April, 1805.

has

has proved, beyond the poſſibility of contradiction, that the part of the theory which relates ſolely to *phyſical* cauſes and effects, was the theory of Barrow and Clarke, and Berkeley, and Biſhop Brown of Corke; all of whom wrote before Hume, the two firſt indeed before he was born. Mr. Leſlie is confeſſed to be a profound mathematician, who cannot be ſuppoſed unacquainted with *Barrow's Mathematical Lectures.* "He muſt therefore, ſays our correſpondent, have adopted ſomething from the eſſays of the Scotch philoſopher, which he found not in the lectures of the Cambridge profeſſor; and what could that be, but that we have *no idea of connection or power at all; that theſe words are abſolutely without any meaning;* and, by conſequence, that a thing may begin to exiſt without any cauſe."

Were Mr. Leſlie incapable of writing inaccurately, which we apprehend no man to be; and had not he, in a letter to the profeſſor of Divinity in the Univerſity of Edinburgh, expreſsly declared*, that his reference to Hume's doctrine extends no farther than "to the relation between *cauſe and effect*, conſidered as an object of *phyſical* examination," we ſhould have deemed this reaſoning concluſive againſt him. But we are not accuſtomed to draw uncharitable concluſions againſt any man from one or two unguarded expreſſions, which he afterwards explains; and we ſtill think Mr. Stewart's vindication of Mr. Leſlie's principles, as they *appear in his writings*, complete. We confeſs, however, that the information communicated by our friendly correſpondent has ſatisfied us, that the motives of ſome at leaſt of the miniſters, who oppoſed the admiſſion of Mr. Leſlie into the Univerſity of Edinburgh, were praiſe-worthy; and that we wrote in ſome degree unguardedly, when we accuſed them of attempting to introduce innovations by the terrors of perſecution. Mr. Hume labours to deſtroy the univerſal conviction, that of *every event or change there muſt be ſome cauſe*; and this is the only poſition maintained by him in his theory of cauſation, which properly called for the animadverſion of the General Aſſembly of the Church of Scotland. It is a poſition, however, which Mr. Leſlie diſclaims; and which the author before us ſeems to diſclaim likewiſe, though he beſtows on it much leſs attention than he ought to have done, to ſerve the purpoſe for which he profeſſes to have written; while he fills ſeveral pages of his pamphlet with uſeleſs proofs, that

* See Mr. Prof. Stewart's Statement, p. 36.

" the relation of cauſe and effect between any two events cannot be perceived *a priori*, when the firſt alone is preſented to us; that even when both have taken place, the relation of future connection cannot be *inferred by reaſon*; but that the belief of it, immediate and univerſal, is the effect of an inſtinctive principle of our nature." P. 37.

About this concluſion, as it reſpects our belief in the uniformity and permanency of the laws of nature, we are perſuaded, that there is not one miniſter of the church of Scotland who would have any controverſy with our anonymous author; but if he confound, as he ſeems to do, the nature and origin of *this belief* with the nature and origin of our *notion* of *power*, he certainly labours under a great miſtake. We muſt have a notion of power, however acquired, before we can talk, with any meaning to our words, of the laws of nature. That every *change* or *event* is an *effect*, and implies *power* in *ſome agent* from which it ultimately proceeds, is a *neceſſary truth*, ſelf-evident to every man who underſtands the terms in which it is expreſſed; but that the diurnal motion of the earth from Weſt to Eaſt will continue till the conſummation of all things, though believed in conſequence of that inſtinctive principle of which our author ſpeaks, is *not* a neceſſary truth; becauſe he, who originally impreſſed that motion on the earth, may change it when he pleaſes, or make it ceaſe altogether. This is not the caſe with reſpect to any mathematical relation, nor with reſpect to the relation between change and power. It is impoſſible for any power, even the power of the Almighty (we ſpeak with the profoundeſt reverence) to make the relation of magnitude between two bodies, which are each equal to the ſame third body, any thing elſe than equality; and it is equally impoſſible, being indeed a direct contradiction in terms, to produce a change but by *ſome power* either in the changing body, or in ſome other being operating on it. We often miſtake in attributing to objects powers which they do not poſſeſs, and in conſidering as cauſes things which contribute nothing to the production of the events which we derive from them; but it is as impoſſible to ſuppoſe that an event, however ſingular, proceeded from *no* cauſe, as it is to ſuppoſe the falſehood of Euclid's firſt axiom. If the preſent author chooſe to attribute our abſolute conviction, in both theſe caſes, to an inſtinctive principle of our nature, we are not ſo fond of controverſy as to diſpute with him about a phraſe, provided he allow the conviction to be *knowledge* and not *faith*. We ſhould, however, prefer the language of Mr. Profeſſor Stewart, who attributes to the fundamental

laws

laws of human thought, and not to any inſtinctive principles of credulity, our admiſſion of ſelf-evident neceſſary truths; for we think it juſt as poſſible for any being, endowed with reaſon, to doubt the truth of a geometrical axiom, as to doubt the truth of the axiom that *change* implies *power*. Mr. Hume, we know, called in queſtion both theſe axioms, and in doing ſo he had the merit of being at beſt conſiſtent with himſelf; but his principles and his reaſonings have a tendency to ſubvert all religion and even all ſcience, and the author of this tract labours in vain to prove that, though ſome of them are erroneous, they have been productive of no evil.

ART. XV. *A medical and experimental Inquiry into the Origin, Symptoms, and Cure of Conſtitutional Diſeaſes, particularly Scrophula, Conſumption, Cancer, and the Gout, illuſtrated by Caſes. By William Lambe, M. D. Fellow of the College of Phyſicians, London.* 8vo. 274 pp. 5s. 6d. Mawman. 1805.

THIS author thinks that the diſeaſes mentioned in the title, as well as various other chronic, and ſome acute inflammatory complaints, have one common origin, and when early attended to, may be cured by removing the cauſes. They are the product, he thinks, of a particular ſpecies of putrefaction, which he calls by the name of ſeptic poiſon. It abounds in the water of moſt rivers, fountains, ſprings, &c. and is, conſequently, taken into our ſtomachs in almoſt every thing we drink, and in a great part of our ſolid aliment. This is certainly a moſt diſpiriting doctrine; for though the Malvern, and ſome other ſprings, are ſaid to be free from this deleterious poiſon, and common river water may be freed from it by diſtillation, yet, how ſmall a portion of the inhabitants of the globe can procure either one or the other! The author was led to the enquiry which enabled him to detect this ſeptic poiſon, and to diſcover its nature, by being called to a lady "who was occaſionally afflicted with very ſevere pains of the ſtomach, when ſhe lived in a particular houſe, which had repeatedly left her upon changing her reſidence, and who, ſuſpecting it might be occaſioned by the water, deſired him to examine it. It was well taſted," he ſays, p. 15, "but it had been obſerved to make the teeth dark." Having evaporated a portion of this water to dryneſs, he taſted the reſiduum, and obſerved, that

though it hardly impreſſed the tongue with any other taſte than the bitterneſs of the deliqueſcent ſalts, there was a peculiarly diſagreeable ſenſe of conſtriction excited in the fauces, which remained there fixed for a long time. The impreſſion, he adds, was clearly metallic, and was ſimilar to that excited by arſenical ſalts; and on placing a portion of the reſiduum between two plates of copper, and expoſing them to a ſtrong heat, the copper received a white ſtain ſimilar to what arſenic gives, which confirmed him in the opinion, that the reſiduum contained a portion of that mineral. Perhaps, however, an inquiry into the ſtate of the ciſtern, or reſervoir, in which the water was kept, might have thrown ſome light on the nature of the metallic impregnation; but this ſeems to have been omitted, at leaſt we are not told that ſuch inquiry was made. Satisfied that arſenic was contained, not only in the water, the ſubject of the experiments above related, but that it is an ingredient in all the water uſed for the common purpoſes of life, the author ſoon diſcovered it to be the latent cauſe of all the diſeaſes that have hitherto baffled the utmoſt efforts of medicine to remove; ſuch as pulmonary conſumption, gout, mania, epilepſy, ſcrofula, and ſeveral cutaneous eruptions.

"Amazed," he ſays, p. 17, "at a reſult ſo ſtrange and unexpected, a crowd of reflections could not but burſt upon his mind; What!" he exclaims, "is it poſſible that human beings can be daily ſwallowing the moſt virulent of poiſons, without ſuſpicion, and almoſt without complaint? Is not this the very demon which, for ſo many ages, has tortured mankind; and which, uſurping the ſenſorium, has corrupted, under a thouſand forms, both the mind and the body? the evil ſpirit which has augmented the wants of man, while it has diminiſhed his enjoyments? which has exaſperated the paſſions, inflamed the appetites, benumbed the ſenſes, and enfeebled the underſtanding? which has converted his finer form into a ſtorehouſe of diſeaſes, has blaſted the flower of his offſpring, and has brought even the ſtrongeſt of his name to an untimely grave?"

Reflecting, however, that ſuch a charge againſt this common, and hitherto-eſteemed ſalubrious beverage, might be conſtrued into a charge againſt the Author of Nature, as if when his children aſked for bread gave them worſe than ſtones, he reminds us, p. 57, that the greater part of the ſubſtances intended for our nouriſhment, require a certain preparation before they are admitted into our ſtomachs. Corn is ground, mixed with leven, and ſubjected to the action of fire, and

ſcarce

ſcarce any thing but fruits are eaten until they have undergone a ſimilar proceſs; and as water may be ſeparated from this ſeptic poiſon, by diſtillation, and ſo rendered harmleſs, we are not left without a remedy. Let men, who have not the good fortune to live near the Malvern, or other equally ſalubrious fountains, uſe no water until it has paſſed through the proceſs of diſtillation, and they will be as free from ſcrofula, mania, &c. as men are in an uncivilized, or uncultivated ſtate.

"Savage man," we are told, p. 9, "is almoſt entirely exempt from the dominion of theſe diſeaſes, and ſeems to poſſeſs a frame, in many points, phyſically different from that of man, in that degree of cultivation, to which he has hitherto arrived. In proportion as he emerges from his primæval ſtate, do theſe furies advance upon him, and would ſeem to ſcourge him back into the paths of nature and ſimplicity."

This diſſimilitude of conſtitution ſeemed neceſſary for the ſavage race; for as water, unſophiſticated, muſt conſtitute the whole of their drink, if they had not been guarded with this inviſible coat of mail, the race of them muſt have been utterly extinct, or what remained of them muſt have been ſo deformed by diſeaſe, as ſcarcely to have had any appearance of the human form. But the water uſed by ſavages, though to a certain degree contaminated, does not contain ſo large a portion of the ſeptic poiſon as that conſumed by more civilized nations; for as the poiſon is generated by the decompoſition and putrefaction of animal and vegetable matter, and as the conſumption of ſuch matter is much greater in a civilized, than in an uncivilized ſtate, our water muſt be not only more highly impregnated with the poiſon than theirs; but this exceſs may go on until it becomes abſolutely unfit for the purpoſes of life; and we may thence be driven or *ſcourged*, as the author expreſſes it, *back into the paths of nature and ſimplicity*. That this is the author's opinion, will be ſeen by the following:

"The decompoſition of animal, and, perhaps, of vegetable matter, I believe," he ſays, p. 23, "to be the great inſtrument of the deſtruction of the human ſpecies. By this proceſs a matter is developed, which becomes a true and proper poiſon to the human body." And lower down—"I have ſaid that water is the principal vehicle in which this ſeptic poiſon is conveyed into the ſyſtem. Let us conſider then, that from the creation of mankind, the earth has been more and more covered with animal exuviæ. Whatever, therefore, is ſoluble of theſe exuviæ, muſt neceſſarily impregnate that fluid, which percolates the whole

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ſurface, and in which the ſoil is, as it were, infuſed and macerated. The arts of cultivation, in populous and civilized communities, have increaſed and diffuſed the evil; *and the ſeeds of deſtruction, and of abundance are ſown by the ſame hand.*"

It has been ſuppoſed that gout, dropſy, jaundice, aſthma, and other chronic affections, are the offſprings of intemperance, particularly in fermented liquors, but this author thinks they may be more clearly deduced from the introduction of this ſeptic poiſon into the ſyſtem: and water-drinkers, unleſs they ſwallow that which has been diſtilled, are ſo far from obtaining an exemption from them, that they have ſuperinduced other diſeaſes, to which thoſe who drink fermented liquors are rarely ſubjected.

"The drinkers of water," he ſays, p. 32, "are ſo far from having the ſmalleſt exemption from the common lot, that they ſeem liable to ſome complaints, almoſt peculiar to themſelves. They are ſubject *to hot and pimply eruptions on the face*, more than beer drinkers. Probably ſome of the ſeptic poiſon of the water is precipitated by boiling, and ſome, too, may be neutraliſed by the bitter of the hops, and ſo rendered leſs noxious. *Very hard water alſo is unfit for brewing*, which may be another reaſon why beer is, on the whole, more wholeſome than water. Further it is notorious, that punch, that is to ſay, ardent ſpirits diluted with water, is much more unwholeſome than wine. *Numbers of thoſe who indulge much in its uſe, become dropſical, long before the period of old age.* As the alcohol is the ſame in each liquor, this difference in their effects on the conſtitution ſeems utterly inexplicable, unleſs we admit, in the one, the pernicious effects of the watery vehicle, of which the other is deſtitute."

In fairneſs, the author ſhould have obſerved, that the *hot and pimply eruptions* conſequent on drinking water, only infeſt thoſe who, after a perhaps intemperate uſe of fermented liquors, become drinkers of water. By perſeverance in the new courſe, the eruptions generally vaniſh. A ſimilar inconvenience attended ſome of his patients, on their commencing their courſe of diſtilled water. Beer brewed with hard water, upon the author's principles, ought to be the moſt wholeſome; for as the ſeptic poiſon is the product of the putrefactions and decompoſitions of animal and vegetable matter, the hard water of wells ſhould contain leſs of it than ſoft river water, where thoſe ſubſtances muſt be found in greater abundance. The reaſon why punch-drinkers become dropſical ſooner and more frequently than thoſe who drink wine, which the author ſeems puzzled to account for, is perhaps

haps from their taking a much larger quantity of ardent ſpirits, or alcohol, than wine-drinkers do.

The manner in which the ſeptic or arſenical poiſon operates, in producing ſo great a variety of complaints, is next attempted to be explained, and as it is the nature of an hypotheſis to aſſimilate every thing to itſelf, the derangement of the ſtomach, common to all chronic, and indeed to almoſt all complaints, is attributed to the arſenic, "that organ feeling it moſt ſenſibly, from the direct application of it in the higheſt degree of concentration." From this ſource it is communicated to the blood, which becomes impregnated with it, and it thence produces effects, varied according to the habits and conſtitutions of different perſons, or as accidental circumſtances may determine it; occaſioning in ſome gout, or dropſy, in others ſcrofula, conſumption, mania, epilepſy, &c. Even in conſtitutions not prone to particular diſeaſe, it is not without its miſchief.

"In ſome ſyſtems, happily conſtituted," the author ſays, p. 47, "in which the conſervative powers are very great, and uniformly diffuſed over all the organs, the preternatural excitement, effected by the poiſon, may not occaſion any apparent diſeaſe; but it is inconceivable that any morbific force ſhould continue perfectly inert, if conſtantly applied. It may, therefore be fairly queſtioned, whether in every ſubject it does not accelerate the period of old age; and whether it has not been a powerful inſtrument in preventing the race from attaining to that longevity, for which nature ſeems to have deſtined it, and to which, as we are informed by tradition, it arrived in the primitive ages of the world."

But if this ſeptic poiſon is increaſed in quantity, in proportion as the earth becomes more and more cultivated, *and the ſeeds of abundance and of deſtruction are ſown by the ſame hand*, how happens it that men live now long as they did 3000 years ago, when their days were ſaid to be only threeſcore years and ten, or that a much greater proportion of men live to a great age, in this, and other civilized countries, than among ſavages, which is known to be the fact.

After all, the exiſtence or non-exiſtence of arſenic, in common water, as well as the efficiency of diſtillation in freeing water ſo impregnated from that poiſonous mineral, muſt be determined by experiment, not argument. But the experiments of the moſt judicious chemiſts in Europe, who have, among them, analyſed almoſt all the varieties of water exiſting, without detecting this ingredient, affords a convincing proof the author has been deceived in this leading

poi..t

point. More direct proof alſo, of the power of the Malvern, or of diſtilled water, in curing cancer, and other conſtitutional diſeaſes, will be required, than we find here detailed. The few caſes given by the author, in proof of this power, are, as he acknowledges, incomplete; that is, "the parties have not purſued the courſe long enough," he ſays, p. 75, "for them to receive all the benefit expected from it." It may be aſked, why then was this publication haſtened, and the expectation of the world raiſed, before a ſingle cure had been completed by this ſpecific? The ſmall benefit received by the patients under cure, may be no more than perſons frequently experience on changing their mode of living, and adopting a more ſimple and frugal diet than they were accuſtomed to; or ſuch as ſometimes happens on trying a new medicine, given with poſitive aſſurances of its efficacy. The high character electricity, medicated airs and baths, the tractors, and many other ſuppoſed ſpecifics, have obtained in the cure of various complaints, is well known, as well as the little title they had to the encomiums beſtowed on them, evinced by the low eſtimation in which they are now held; and that this new medicine will ſhare the ſame fate, if ever it comes into any frequent uſe, is highly probable.

BRITISH CATALOGUE.

POETRY.

ART. 16. *Flights of Fancy; conſiſting of Miſcellaneous Poems; with the Caſtle of Avola, in Three Acts. By Mrs. J. T. Serres.* 8vo. Price 6s. Ridgway. 1805.

The author modeſtly informs us, that theſe poetical productions were compoſed as a relief from the more toilſome avocations of the pencil. The following will exhibit as good a ſpecimen of their merit as we could ſelect:

To Lady Hamilton.

If Virtue's charms you hope to find,
You'll ſeek them in her ſpotleſs mind.
If Wiſdom's precepts you would know,
'Tis from her lips theſe precepts flow.

Adorned

Adorned with that peculiar grace,
That in her language finds a place.
What eloquence, what wit, what fire,
Her thoughts and ſentiments inſpire.
Her ſoul the ſeat of all that's great,
With every ſcience is complete.
How oft her ſoft melodious ſong
Has charmed the gay melodious throng;
Has charmed the critic's nicer ear,
And claimed the tribute of a tear.
The ruder paſſions die away
While liſt'ning to her tender lay.
With her reſides each female grace,
And Beauty revels in her face.

ART. 17. *Les Champignons du Diable; or, Imperial Muſhrooms: a mock-heroic Poem, in five Cantos; including a Conference between the Pope and the Devil, on his Holineſs's Viſit to Paris. Illuſtrated with Notes.* Crown 8vo. 204 pp. 5s. Ginger. 1805.

Mr. Huddesford may be called the burleſque hiſtorian of the French Revolution, which he has ſatirized in various ſtages of its progreſs with much Hudibraſtic humour, and its appropriate verſification. We laughed heartily at the ludicrous expoſure of follies, and even of crimes (though deeply tragical in themſelves) preſented in *Topſy-turvy*; we have laughed alſo at the preſent effuſion; though we confeſs that the doſe is rather too copious for our taſte, and that five Cantos of mock-heroics, where Satan and "his bad compeers" are the principal agents, are rather more than even the wit and humour of this author can ſuſtain. We begin, indeed, to have more than doubts, whether theſe infernal beings have not too often been hitched into the ludicrous ſtyle to preſerve their effect in it; and whether even the viſit of the Devil to the Pope can have any laughable effect among Proteſtants, who have ſo long habitually connected thoſe Perſonages. There is much more humour, in our opinion, in the following general reflection, which opens the third Canto.

"What unavoidable ſtagnation
Muſt paralyze all operation,
Did Ingenuity and Nature
Furniſh no tools for the operator!
Take from the barriſter his brief,
And who'll from gibbet ſave a thief?
Your cook a frying-pan deny,
Fiſh you may have, but none to fry;
Lock up axe, hammer, ſaws, and chiſſel,
Joiners and carpenters go whiſtle:

On

On drugs and fees lay prohibitions,
You'll famiſh ſextons and phyſicians:
Thus, ſhould there chance to be a dearth
Of implements called *Fools* on earth,
'Twould Nick ſo puzzle to enſnare us,
He might ſhut up his miſchief-warehouſe;
His imps might all go pare their nails,
Or play, like kittens, with their tails." P. 88.

The following view of the Mock Imperial Court, and its Mock Emperor, is alſo ludicrous.

"Prolific Ordinance Senatûs,
Engenders Princes, like potatoes;
Raw, numerous, dirt-begotten, crude:
Beſides a heterogeneous brood
Of jacks in office, harlequins,
Aſſes and mules in lion's ſkins:
Arch-chancellors, gen'ral Inſpectors,
High Admiral, and great Electors:
With Highneſſes Serene, juſt fit to
Drive wheelbarrows, Imperial ditto;
Marſhals of th' empire, Excellencies,
Monſeigneurs, ſuch as Bedlam frenzies
Give eye of lunatic to view;
Such as Callott! thy pencil drew.
And though laſt mention'd, firſt of all,
That monſter paradoxical,
NAPOLEON! Emp'ror, monarch, lord
Of thoſe who monarchy abhorr'd:
Napoleon! emperor unmatch'd!
Whoſe craft theſe *titled toad-ſtools* hatch'd;
Deſpot of a community
Of ſlaves ſoi-diſant *great* and *free*;
Prompter, and puppet, firſt i' the row
Of 's own IMPERIAL RAREE-SHOW." P. 97.

Of the remainder, much certainly might be ſpared, and we were particularly ſurpriſed to find ſo ingenious a ſpeaker as Belial, on ſuch old ground as *damn'd hot, damn'd cold*, &c. ſo long preoccupied by Foote. The object of the Poem is, in England, unexceptionable; it is as the author ſtates in an advertiſement, "To ſerve the cauſe of order, and the cauſe of legitimate government, by a ludicrous expoſure of the civil and religious policy of a continental deſpot, countenanced and abetted by the degrading ſervility of the Sovereign Pontiff."

ART.

ART. 18. *A Poem on the Reſtoration of Learning in the Eaſt. By the Rev. Francis Wrangham, M.A. F.R.S. of Trinity College, Cambridge.* 4to. 19 pp. 3s. Cambridge printed. Mawman, London. 1805.

"The gentlemen appointed by the Univerſity of Cambridge to award Mr. Buchanan's Prizes, after having adjudged the prize for the Engliſh Poem to Mr. Grant, Fellow of Magdalen College, unanimouſly expreſſed their wiſh for the publication of the following poem." *Advert.* If the gentlemen wanted a complete juſtification of their deciſion, in the eyes of all the world, they could not have thought of a more effectual way of obtaining it than by this requeſt. It was a compliment at beſt, and Mr. Wrangham ſhould not have been dazzled by it. Had he once read the production of his antagoniſt, before his own was publiſhed, he ought inſtantly to have ſtopped the preſs. Inferiority ſo very glaring and extreme ought to have appeared, even to the partial eyes of ſelf-love. This poem is full of all the faults which are moſt oppoſite to the beauties of the other: Darwinian tinſel of expreſſion, glare of words with poverty of thought; every thing which drives the reader to deſpair of all poetical comfort, from the firſt page to the laſt. We have given, in our account of Mr. Grant's Poem, part of his highly finiſhed character of Sir William Jones; we cannot more ſtrongly prove our poſitions reſpecting this antagoniſt than by citing a paſſage from his production, on the ſame perſonage.

"But nobler cares are his: for human kind
He plies his reſtleſs energies of mind.
Strung by that orb, beneath whoſe flaming ray
Inferiour natures crumble to decay,
With growing ſpeed he preſſes to the goal,
And his fleet axles kindle as they roll.
'Twas his to bid admiring INDIA ſee,
In law, pure reaſon's ripen'd progeny:
Law, which in heaven and earth holds ſovereign ſway;
Whoſe rule the bad endure, the good obey;
Whoſe giant graſp o'er whirling ſpheres extends,
Whoſe tender hand the inſect-ſpeck befriends;
Her voice of quiring worlds th' harmonious mode,
And her high throne the boſom of her GOD." P. 11.

Bad as this is, we can aſſure our readers that the parts which precede and follow it are much worſe: and when the author proceeds to thank the Univerſity of Cambridge for the power to write ſuch verſes, it becomes really ludicrous.

"——————————and ſhould the ſtrain,
Which now I raiſe, thy favouring plaudit gain;

Thou

Thou gaveſt the lyre from which the muſic ſprings,
Thou gaveſt the art to ſweep it's ſounding ſtrings." P. 13.

With every diſpoſition not to wound unneceſſarily, where we are obliged to condemn, we cannot find any matter for alleviation in the preſent compoſition. The author ſays elſewhere, "*cæſtus artemque repono;*" with reſpect to Poetry, he appears to have laid aſide the art before he wrote theſe lines.

DRAMATIC.

ART. 19. *The Cabinet, a Comic Opera, in Three Acts: firſt performed at the Theatre Royal, Covent-Garden, on Tueſday, February* 9, 1802. *Written by Thomas Dibdin, Author of "Guilty or not Guilty."—"The Jew and Doctor."—"Will for the Deed."—"Engliſh Fleet."—"Family Quarrels."—"Thirty Thouſand."—"Il Bondocani."—"School for Prejudice."—"Valentine and Orſon."—"Five Thouſand."—"Birth Day."—"Naval Pillar."—"Horſe and the Widow."—"Mouth of the Nile."—"St. David's Day,"* &c. &c. &c. 8vo. 88 pp. 2s. 6d. Longman, Hurſt, Rees, and Orme. 1805.

The great ſucceſs of this Opera, on the ſtage, muſt be well known to moſt of our readers. Undoubtedly that ſucceſs was owing principally to the muſic and the performers; and it would be unreaſonable to expect in a work, written for ſuch purpoſes, any high degree of literary merit. There is nothing, however, which diſguſts in the peruſal; and that is much to ſay of a modern dramatic piece. A large family of fifteen other dramas, beſides *et cæteras*, announces the fertility of this author; but large families are generally doomed to be ſcattered, and whether theſe will ever be ſeen together in any one houſe is, with us, a matter of great doubt; eſpecially if they muſt be exchanged for an equal number of half-crowns.

ART. 20. *The Soldier's Return, or What can Beauty do? A Comic Opera, in Two Acts, as performed at the Theatre-Royal, Drury-Lane. The Overture and Muſic entirely new, compoſed by Mr. Hook.* 8vo. Price 1s. 6d. Longman and Rees. 1805.

The ſtory of this piece is ſo very inartificial, that the wonder is, how it could poſſibly be endured in the repreſentation. The muſic perhaps might help it off.

ART. 21. *Too many Cooks, a Muſical Farce, in Two Acts, as performed at the Theatre Royal, Covent-Garden. By James Kenney, Author of Raiſing the Wind, Matrimony,* &c. 8vo. Price 1s. 6d. Longman and Rees. 1805.

There

There is ſome humour in this piece, but the principal character of Buſtleton ſeems to bear too cloſe an affinity to that of Harry in the Maid of the Oaks.—The Iriſhman's ſongs have conſiderable merit.

ART. 22. *Who Wants a Guinea? A Comedy, in Five Acts, as performed at the Theatre Royal, Covent-Garden. Firſt Acted April* 18, 1805. 8vo. Price 2s. 6d. Longman and Rees. 1805.

This is one of the fleeting productions of the day, which on account of a certain ſprightlineſs in the dialogue, and the ſurpriſe excited by the ſtrangeneſs of the incidents, is endured for a few nights, and then is forgotten for ever. All criticiſm would be thrown away on a work of ſuch deſcription.

NOVELS.

ART. 23. *Scenes of Life. A Novel. In Three Volumes. By J. Harral, Eſq.* 3 vols. 8vo. 10s. 6d. B. Croſby and Co. 1805.

This author exults, not without reaſon, in prefixing to his work the name of John Gifford, Eſq. a patriot, who has "long ſtood conſpicuous in that moſt reſpectable claſs of men who *fear God* and *honour the King*." It is truly affirmed, that "Novels and Romances have, of late years, been too frequently rendered the vehicles of revolutionary and infidel principles." To counteract theſe evils, to expoſe folly, and correct vice, is the purpoſe of this work; and it is executed with no little degree of ſpirit. At p. 155, of vol. I. we find an entertaining account of an evening paſſed in a *ſpouting-club*. In the next chapter, it is well obſerved, that "the miſchief which thoſe ſocieties, according to their preſent conſtitution, have produced and promulgated, is perhaps incalculable. They are not independent inſtitutions, but are cloſely connected with others of a more formidable nature; and may indeed be conſidered as preparatory ſchools of infidelity, ſedition, and treaſon." P. 179. We hope that theſe miſchiefs have lately much abated; but the vigilance, with which they are reſtrained, will never be unneceſſary. This is in general, an intereſting and entertaining narrative. Many good characters are depicted in ſtrong and juſt colours; ſome bad ones, in colours rather incredibly ſtrong. We can hardly believe that ſuch a wretch exiſts as *Berrington*.—"I come, Sir, ſaid Mr. Jones, to announce a melancholy event! Mrs. Berrington [an excellent woman] is no more. Berrington gazed at him with an unbelieving ſtare, and aſked, What! is ſhe dead? She is, Sir. Why then I ſuppoſe ſhe muſt be buried;

ried; that's all I can say upon the subject." P. 158. If Mr. H. should resolve to favour the public with another Novel, we recommend to him a more constant adherence to simplicity in the stile of his prose, and a little more elevation in his poetry.

ART. 24. *Memoirs of M. De Brinboc, containing some Views of English and Foreign Society.* 3 vols. 12mo. Price 12s. Cadell and Davies. 1805.

This is very superior to most publications of the kind. It is, with the exception of a few pedantic and affected expressions, remarkably well written. An emigrant, obliged to leave France, travels through Germany to England, and the modern manners of the places which he visits are happily described. There is no great contrivance in the plot; indeed the under-plot, which represents Eugenie, the sister of Brinboc, exposed to various dangers and distresses from the villainy of Chevrebille, is the most interesting part of the story. It may be objected, that this miscreant is not sufficiently exposed and punished, which is true also of the knave who extorted a promissory note from Brinboc, and caused him to be thrown into prison. On the whole we have perused it with satisfaction. The wretched principles of the Reformers in France, of the Illuminés at Berlin, and of some fashionable Circles in this country, are pourtrayed with much livelineſs and with great truth.

ART. 25. *St. Julian, in a Series of Letters, by Mrs. J. T. Serres.* 8vo. Price 3s. Ridgway.

A very amorous, very short, and very inartificial story. A young dutchess, married to an old duke, is enamoured of a young nobleman, who is applied to attend an old uncle, also a duke. The lady says she never can be her lover's; but he becomes impetuous, and then she gives a delicate hint, that perhaps they may one time or another be united. The dutchess goes to Paris, and the lover to Switzerland; by some accident nobody knows how they do not hear of one another for two years. Luckily the old duke dies, the young folks come together, and all is smooth and comfortable.

MEDICINE.

ART. 26. *An Essay upon Pestilential Diseases, such as the Putrid Malignant Yellow Fever, and the Plague; with an Account of an Infectious Fever, which broke out, and raged with great Mortality, on Board His Majesty's Ship Surprise, in the Year 1776, on the Banks of Newfoundland, upon the Methods of Prevention and Cure, and on the Means of destroying Contagion, by Quick Lime, and*

and the Fumes of the ſulphuric Acid, with Dr. Cullen's Doctrine of Contagion, and the Means recommended by him for preventing the ſpreading of Infection. Alſo Dr. J. C. Smyth's Method of deſtroying Contagion by the Fumes of the nitrous Acid; ſhewing that the Fumes of the vitriolic Acid are not only more powerful and more certain for the Purpoſe, but that the Fumes of burning Brimſtone are the only Means of deſtroying the Infection and Contagion of Epidemical Diſeaſes. Likewiſe occaſional Remarks upon the Effects of the Fumes of Sulphur upon Inſects, Animalcula, &c. with an infallible Method of deſtroying the Vermin which infeſt Apple Trees, cauſing the Canker, &c. By James Rymer, Surgeon, R. N. 8vo. p. 56. Price 2s. Symonds, Paternoſter-Row. 1805.

This author is of opinion, that the vapour of burning ſulphur is more efficacious in deſtroying the contagion of peſtilential fever, than the nitric gas recommended by Dr. Smyth; he therefore adviſes it to be uſed in fumigating infected apartments, bedding, clothes, &c. and thinks that a portion of it might be elicited in the rooms of the patients, ſufficient to deſtroy the infectious miaſmata, without endangering ſuffocation. He alſo recommends giving ſulphur internally, and anointing the body with ſulphur, as means of preventing perſons having commerce with the ſick, or going into infected places, from receiving the contagion. He thinks the quantity of ſulphur contained in pit-coal, of which 7 or 800,000 chaldrons are conſumed annually in and about London is the principal cauſe of the exemption from contagious fever we happily experience in this metropolis. Separation of the ſick, where the diſeaſe actually rages, with ventilation and cleanlineſs, have alſo their ſhare of praiſe. Bark and elixir of vitriol, by ſtrengthening the conſtitution, are powerful preſervatives; but theſe are far excelled, he ſays, by a tincture of his invention, for which he has obtained a patent, "the cardiac, and nervous tincture." The manner of taking this ſpecific, with an account of ſome of the wonders it has performed, are then detailed; but as the compoſition of this famed medicine is a ſecret, and we have never happened to hear of its efficacy, we ſhall not, of courſe, be expected to give any opinion concerning it.

ART. 27. *Proceedings of the Board of Health in Mancheſter.* 12mo. p. 262. Cadell and Davies, Strand, London.

In this very uſeful publication, we are preſented with a detailed account of the eſtabliſhment, and proceedings of the Board of Health, inſtituted at Mancheſter, in January 1796, for the purpoſe of preventing the generation, and checking the progreſs of infectious fever, among the poor in that town and neighbourhood; with letters from Drs. Haygarth, Percival, Ferriar, and other gentlemen, explaining the principles on which the inſti-

tution is founded, and ſuggeſting regulations for its conduct and management. The plan adopted by the ſociety conſiſts in removing poor perſons, labouring under infectious fever, from their cloſe, dirty, and miſerable habitations, to houſes prepared for their reception, where they are lodged in ſpacious and well ventilated apartments, and receive all neceſſary attendance and aſſiſtance. The beneficial effects of this arrangement became ſoon conſpicuous, by a ſenſible diminution in the number and proportion of fever patients. But completely to anſwer the purpoſes of the ſociety, and to prevent the generation of contagious fever, much more remains to be done. The houſes allotted for the poor, or in which they are obliged to reſide, muſt be rendered more wholeſome, the ſtreets, lanes, courts, &c. in which they are ſituated, made more open and airy; and the number of perſons occupying them limited; in ſhort, improvements muſt be made ſimilar to thoſe which have been going on in London for more than half a century, particularly they muſt be copiouſly ſupplied with water. We hear daily complaints of the prodigious increaſe of buildings in the vicinity of London; they may be productive of inconvenience; but the opportunity that has thence been given for ſeparating the poor, and ſpreading them over a larger ſpace of ground, is probably one of the principal cauſes of the little progreſs infectious fever makes, when it happens to be generated or introduced among us. The inhabitants of Mancheſter are aware of this fact, and there can be little doubt but they will take the ſteps neceſſary for obtaining ſimilar advantages. Should ſome patriotic gentlemen build a row of ſmall, low-rented houſes in the ſkirts of the town, the rapidity with which they would be filled, would ſoon excite others to follow their example. The miſerable hovels in the town would be deſerted, or become leſs crowded, and thus a principal ſource of infection would be removed. The number of uſeful regulations contained in this little volume, makes it highly deſerving of attention, particularly at this time, when it is thought neceſſary to adopt all practicable expedients to prevent the importation of fever from the ſouthern parts of Europe.

ART. 28. *An Examination of that Part of the Evidence relative to Cow-pox, which was delivered to the Committee of the Houſe of Commons, by two of the Surgeons of St. Thomas's Hoſpital; to which is added, a Letter to the Author (W. R. Rogers, Hertfordſhire Regiment) from John Birch, Eſq.* Second Edition. 8vo. p. 40. Price 2s. Callow, Crown-Court.

The firſt edition of this pamphlet having eſcaped our notice, we have thought it right to mention this new impreſſion of it, though it does not appear to contain any new obſervations on the ſubject. Mr. Birch has conſtantly oppoſed the practice of vaccination, and his profeſſional character gives weight to his objections, but not ſo much as to outweigh the teſtimony of a great majority of the moſt

moſt ingenious phyſicians and ſurgeons in the kingdom, and of almoſt the whole world, who ſtill continue to practice and recommend it.

ART. 29. *The Syphilitic Phyſician; being a Treatiſe on the Venereal Diſeaſe, with conciſe Directions for Curing it in all its Appearances; with ſome uſeful Hints, tending not only to leſſen its Virulence, but to prevent it altogether. By C. Erſkine, Surgeon.* 12mo. p. 71. Price 2s. Symonds, Paternoſter-Row. 1804.

This tract is intended to enable perſons affected with ſyphilis to be their own phyſicians in every ſtage of the complaint. The ſymptoms are in general accurately deſcribed, and the regimen and medicines recommended in the cure, ſuch as experience has proved to be efficacious. We have no difficulty therefore in ſaying, that it will be much ſafer for perſons affected with gonorrhœa, or any ſymptom of the venereal diſeaſe, to follow the directions contained in this little manual, particularly in recent caſes, than to have recourſe to any of the infallible noſtrums ſo confidently obtruded on the public, by hand-bills, advertiſements, &c. ſince, ſhould they not be ſo fortunate as to obtain a complete cure by the methods here recommended, they can ſuffer no injury by the experiment; the diſeaſe will be diſarmed, in ſome degree of its malignity; its progreſs will be impeded, and what may remain to be done will eaſily be effected by the advice of a ſkilful ſurgeon.

DIVINITY.

ART. 30. *A Sermon preached before the Honourable Houſe of Commons, at the Church of St. Margaret, Weſtminſter, on Wedneſday, February 20th, 1805, being the Day appointed for a general Faſt. By Charles Henry Hall, D. D. Canon of Chriſt-Church, Oxford.* 4to. 23 pp. 1s. 6d. Hatchard.

Frequent as the occaſions have been, of late years, for public diſcourſes of this nature, there are ſtill, and will ever be, in the compoſitions of men of ſuperior talents, ſomething that marks them as original; ſomething which gives novelty to the plan or ſtyle, though it may not to the topics of the exhortation. Complicated, however, as the conſiderations are which affect us as a nation, under our preſent awful circumſtances, it is not eaſy ſo to exhauſt even theſe, that a penetrating mind ſhall not find ſomething to diſtinguiſh or ſomething to ſuggeſt, which has not been ſo diſtinguiſhed or ſuggeſted before.

The peruſal of Dr. Hall's diſcourſe naturally gave riſe to theſe reflections; by preſenting to us all theſe proofs of a ſagacious and vigorous mind. In preaching on the text, "If God be for us, who can be againſt us?" he ſhows firſt, that God *has been* for us;

and then, in various ways, ſtates to us our national advantages, contraſted with their concomitant dangers. After ſpeaking of the evils to be apprehended from a feebleneſs of religious feeling, as oppoſed to the activity of infidelity, he proceeds:

"This is a ſerious danger, but it is not our only danger. Our very proſperity endangers our Religion; for it is much to be feared, that, charmed as we are with the ſucceſs of our own exertions, we may inſenſibly loſe ſight of Him to whom that ſucceſs is owing; and proud of what we have done for ourſelves, we may be tempted in a moment of thoughtleſs vanity, to forget how feeble and impotent we are, without the aid of Him who alone is "*mighty to ſave.*"—We may ſay, as the Laodiceans did in the early days of Chriſtianity, "*we are rich, and increaſed with goods, and have need of nothing; and forget that we are wretched, and miſerable, and poor, and blind, and naked.*"

"There is danger alſo to us in the acknowledged impiety of our enemies—in our juſt abhorrence of their crimes, we may learn to think too highly of ourſelves—and, like the Phariſee of old, whilſt we are cenſuring the vices of others, we may inſenſibly forget our own.

"Nay, there is danger even in the juſtice of our cauſe; for contending as we are, not for dominion, for power, or for wealth, but for ſelf-preſervation, for our Country, our Government, our Religion, we may be tempted to claim that protection as a right, which in all caſes muſt be the free, unconditional gift of God.

"If there be any truth in theſe obſervations, we are ſtanding every day upon the brink of a precipice, and with all our boaſted virtues, and all our real bleſſings, when we leaſt expect it, perhaps, the hour of retribution may overtake us."

The ſtyle of Dr. Hall is terſe and pure; and in his mode of introducing cautions and exceptions, there is a peculiar clearneſs and force. The Sermon is worthy of his collegiate character.

ART. 31. *The Dignity of Human Nature; an Eſſay.* 8vo. 69 pp. 2s. Clarke. 1805.

"The tenour of this Eſſay," ſays the author of it, "is to exalt human nature in her own eſteem, and to endeavour to prove, that when ſhe inherited the evils attending original guilt, ſhe faded into an *imperfect*, not a *degraded* ſtate."—The diſpute is not of words, but of facts; and if the writer will compare the ſtate of Adam before the fall with that of Cain, the firſt man born after the fall, he will ſurely find that the contraſt may well juſtify the epithet to which he objects. He admits indeed, that "*the ſcale of being ſunk* when the act of diſobedience was committed in Paradiſe," and that afterwards man appeared on the ſtage of life encompaſſed with difficulties, and was ordained to contend with paſſions, "diſeaſe, and misfortune, through the whole period of his brief drama;" and thereby grants a great part of what the

Church

Church inculcates. Of the remainder he will perhaps think more favourably, if he will allow himself to obſerve, with accurate attention, the very early ſymptoms of corruption that appear in infants.

This author, whoſe initials, whoſe ſtyle, and former works referred to, ſufficiently declare him*, ſpeaks of himſelf in his figurative terms, as a convert from Popery to the Church of England; and with the too forward zeal of a convert, intimates, that the Reformation did not go far enough. In our opinion, one of the moſt admirable features in the character of our Engliſh Reformers was their ſteady forbearance from unneceſſary innovation.

The author, in order to prove his favourite doctrine, that man did not ſink into a guilty, but only into an imperfect ſtate, produces ſeveral paſſages in the ſacred hiſtory (which only ſhow that the Creator, in his infinite goodneſs, ſtill condeſcended to inſtruct and to protect his fallen creatures) and cites a number of ſtories from profane writers, tending to prove (what has never been denied) that ſome virtues were honoured and cheriſhed even by heathens. Theſe inſtances, however, by no means ſupport his doctrine in its full extent; and, conſidering that mankind is much more prone to pride and ſelf-ſufficiency, than to humility and ſelf-abaſement, and much more endangered by them, we cannot but think his object in this eſſay is pernicious rather than uſeful, and that it would become him better to ſubmit to the Church of which we are glad to hail him a member, than to endeavour to correct it.

ART. 32. *A Vindication of Defenſive War, and of the Military Profeſſion, a Sermon preached before the North Worceſter Volunteers, in the Pariſh Church of Tewkeſbury, on Sunday, May 12th, 1805. By the Rev. Jeremiah Smith, M. A. Aſſiſtant Curate of Moſely, and Second Maſter in the Free Grammar School, Birmingham.* 8vo. 22 pp. 1s. Knott and Lloyd, Birmingham. Cadell and Co. London. 1805.

Another collection of arguments againſt the fooliſh and pernicious ſophiſtries of Mr. Warner; and, in ſome reſpects, well drawn up. The perverted paſſages of Scripture are explained; and the advantages and diſadvantages of the military character, in a religious view, are ſtated. Theſe advantages, however, were much more ably, forcibly, and fully repreſented, in a diſcourſe which we reviewed in laſt July, (p. 78.) and from which we gave an important ſpecimen†. The preſent author ſpeaks, with proper feelings, of the Britiſh Volunteer.

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* Edw. Jerningham, Eſq.

† "The Influence of Chriſtianity on the military and moral Character of a Soldier. By the Rev. J. Symonds, Rector of Whitburn, Durham."

"He cannot bear the thought, that in conſequence of any ſelfiſhneſs of his, from any ſupineneſs or indifference on his part, the rich inheritance of Britons, which his forefathers painfully acquired and carefully tranſmitted to himſelf, ſhall not deſcend unimpaired to his poſterity. Deſpiſing the vain applauſe which comes from the giddy vulgar, abhorring the falſe glory which is earned by lawleſs ambition; but not indifferent to the honourable mention which after-ages will not fail to make of his virtuous exertion and intrepidity, and by no means inſenſible to the willing tribute of heartfelt thanks which his contemporaries, not only in his own country but in others, will chearfully pay; he is, however, moſt anxious to obtain the teſtimony of his own approving mind, and to ſecure the favour of his God. Should it be the will of Providence for him to fall, fighting in ſo great and noble a cauſe as that in which he is now engaged, he ſees nothing either to fear or bewail in death thus met in the diſcharge of his duty. In a word, the conſcientious volunteer fears not them which kill the body, but are not able to kill the ſoul: he rather fears him who can deſtroy both body and ſoul in hell." P. 18.

"The volunteer, by ſtepping forward at the call of his menaced country, ſtands pledged that he will act in every relation and in every tranſaction of his life as becomes a man and a Chriſtian." P. 20.

The diſcourſe has much good ſenſe, but not all the vigour or eloquence, which the glorious topic of defending our country with Chriſtian feelings, and on Chriſtian principles, might have inſpired.

ART. 33. *A Faſt-Sermon, preached at the Abbey-Church, Bath, Wedneſday, February 20th, 1805, publiſhed at the Requeſt of the Mayor and Corporation of Bath, and the Colonel and other Officers of the Loyal Bath Volunteers. By the Rev. Edmund Poulter, M. A. Prebendary of Wincheſter.* 8vo. 33 pp. 1s. Cruttwell, Bath. White, &c. London. 1805.

There are Sermons which treat on politics as general principles, connected with the maxims of Chriſtianity; theſe we allow and often admire; but the preſent appears to us to deſcend by far too minutely into ſpecific and particular politics.

The preacher of non-reſiſtance againſt Bonaparte is here attacked in his head-quarters, Bath: and this part is the beſt worth quoting in the Sermon.

"As it contributes to no good purpoſe to dwell on the general miſeries of war, and bleſſings of peace, which are intuitive truths, it is ſuperfluous, if not injurious, in thoſe who do; and can only ariſe from the inadvertence of the *un*-meaning, or the inſidiouſneſs of the *ill*-meaning, which tend, though from different deſigns, to the ſame bad effect, of raiſing the diſſatisfaction and thence diſaffection of others. But the common ſenſe of the people

people renders them impregnable againſt ſuch impreſſions; they know and feel that this war, however calamitous, is inevitable; and that peace, however deſirable, is now unattainable; and no ſpecious ſophiſtry of others can eradicate that ſound knowledge from their minds, that honeſt feeling from their hearts." P. 29.

The author then proceeds, in the ſtyle of a newſpaper paragraph, to talk of "the late pretended general overture of the enemy." This we do not approve, though we do the main tendency of the diſcourſe. We could alſo point out paſſages reprehenſible in another view. But let them paſs.

POLITICS.

ART. 34. *An Attempt to explain the late myſterious Conduct of the Right Honourable William Pitt: with Obſervations on ſome late Political Events.* 8vo. 57 pp. 2s. Clarke. 1805.

The ſubjects diſcuſſed in the tract before us being the ſame as thoſe of ſome other political effuſions, which we have already noticed, a full account of its contents will ſcarcely be deemed neceſſary. It is manifeſtly the production of a partizan, and not of a fair and temperate politician. The doctrine attempted to be maintained is, in ſubſtance, the ſame as that of Lord Archibald Hamilton's work, namely, that the leaders of parties the moſt heterogeneous, are not only juſtifiable in uniting to force themſelves into power, but that the ſovereign may not object to even a ſingle individual, as a Cabinet Miniſter, although the ſame individual has, *by their own advice*, been removed from the Privy Council; and although the ſame conduct, which occaſioned that removal, has ſince been invariably purſued. Of ſuch doctrines we have already given* our opinion, and may alſo refer our readers to the admirable tract called † Thoughts on Coalitions; in which they are completely analyſed and expoſed. The preſent writer may fairly be requeſted to reconcile the inconſiſtency of his own friends, already noticed, before he imputes that fault to Mr. Pitt. The great crime of that Miniſter is the acceptance of office unaccompanied by his great political rival, whom (inconſiſtently in that inſtance, we admit) he is ſaid to have propoſed as one of his colleagues in the cabinet. We find, however, in the tract before us, two diſtinct admiſſions which ſeem to go a great way to exonerate the Miniſter from every imputation that could, even on the author's own principles, be thrown upon him.

For, firſt, (ſays the author) "He ever guarded himſelf by ſaying, that, *if the beſt plan could not be carried into effect, he did not*

* See Britiſh Critic, Vol. XXIV. page 567.

† See Britiſh Critic, for June 1805, p. 694.

pledge

pledge himself to refuse his assistance to form an Administration upon a much narrower and less powerful basis;" and secondly, he trusts in candour, that when the plan of a new Administration was proposed to him, "*every argument was with fairness and sincerity pressed that could promote its adoption.*" But, according to this author, he ought to have refused to enter upon office under these circumstances; that is to say, a statesman, when called upon by his Sovereign in the most important crisis, is to refuse his services, and leave the country without an administration, because a plan laid down by himself and certain other leaders of parties, though in general acceded to, cannot be effected in every part!

The rest of this pamphlet is employed in censuring the late Defence Bill; the time and manner of commencing war with Spain (for the justice of that war is not denied) and the reconciliation between Mr. Pitt and Lord Sidmouth. These topics have already been so often adverted to on former occasions, that it is enough to say, they are treated in the same spirit which pervades the rest of the work.

ART. 35. *Substance of a Speech delivered in the House of Commons, on Friday, April* 5, 1805. *By John Hudleston, Esq. on the Motion of Philip Francis, Esq.* "*That this House adheres to the Principles established by its unanimous Resolution on the* 28*th of May* 1784, *and recognized by the Acts of the* 24*th and* 33*d Years of his present Majesty, that to pursue Schemes of Conquest and Aggrandizement in India is repugnant to the Wish, the Honor, and the Policy of this Country.* 8vo. 50 pp. Printed for the Author, by Mercier. 1805.

We doubt whether this speech can be considered as published, nor have we applied ourselves deeply to the particular study of East Indian politics; but as a copy has reached us, we cannot forbear giving our testimony in favour of the prudence, moderation, and equity which every where appear to animate the speaker. He argues against both the policy and the justice of the present war with the Mahrattas, and, to our apprehension, with great force. Mr. H. passed the best years of an active life in India; and having well approved both his knowledge and his integrity in the sight of the Company, has been honourably raised to the office of a director. The opinions of such a man, zealous at the same time for the honour and prosperity of his country, ought undoubtedly to have considerable weight.

LAW.

ART. 36. *The Justice of the Peace, and Parish Officer. By Richard Burn,* LL. D. *Late Chancellor of the Diocese of Carlisle. Continued to the present Time, by William Woodfall, Esq. of the Inner*

Inner Temple, Barriſter at Law. The Twentieth Edition, corrected and enlarged: including the late adjudged Caſes, and the Statutes to the preſent Time, May, 45 George III. In four volumes. (No Price.) Cadell and Davies, &c. 1805.

Our worthy country-juſtices have long been impatient for—(no! we retract the word; *impatience* cannot be predicated of ſuch perſons;) but they have earneſtly expected,—this new edition. New editions of ſuch a book as this, are eſſentially different from new editions of other books. Old laws repealed, or altered; and new ones enacted, change the whole face of things; and a poſſeſſor of the twentieth edition is quite in another region from the poſſeſſor of the nineteenth.

The plan of the original work, being ſyſtematic and correct, is here generally adhered to; but the cited caſes (as the advertiſement aſſures us, for no one will expect that we ſhould *review* every page) are made leſs prolix, by omitting (wherever it was proper) the arguments of counſel. A material improvement is here made; by including, under the title *National Defence*, all the proviſions relative to Militia, Regulars, Army of Reſerve, Volunteers, &c.; and, under *Taxes*, every thing that reſpects parliamentary impoſitions; including duties on dogs, horſes, houſes, ſervants, &c.

We are ſorry that an obvious and great improvement has not been adopted, which *(we know)* was ſuggeſted to the *laſt editor;* by adding, to the ſeveral ſubjects of the general heads, the *page* under which each ſubject might be found: for example,

ALEHOUSES:

I. Concerning inns and alehouſes in general *(add)* 24.
II. Licenſing alehouſes. (*add* 25.)
III. Selling ale without licence. (*add* 34.) &c. &c. &c. This will be very ſtriking, under the heads, *Exciſe, Highways, National-Defence, Poor*, &c. It is ſtrange, very ſtrange, that this improvement has not long ſince been made; which would ſave to every magiſtrate, almoſt every day, the turning backward and forward a multitude of leaves; and would not add a ſingle line to the four volumes; as *we* (meaning a country-juſtice) find, after making theſe additions with a pen.

ART. 37. *A brief Examination of the Act lately paſſed to regulate Non-reſidence and Farming: with other Remarks on Church Affairs: in a ſecond Letter to the Biſhop of St. Aſaph. By a Magiſtrate.* 8vo. 59 pp. 2s. Cawthorne, &c. 1803.

The firſt Letter was noticed in our 24th vol. p. 205. We cannot explain, nor conjecture, by what accident our notice of this ſecond Letter has been ſo long delayed. But the delay is of no great importance; for we muſt, at any time, have pronounced it to be written, though with much ſhrewdneſs, yet with a great

great degree of vehemence; and that, not always friendly to the clergy; and with a want of *general* information, which has led the author to miſtake the practices of ſome particular diſtrict, for thoſe of the whole kingdom.

ART. 38. *Trial for a Libel in the Anti-Jacobin Review; Troy v. Symonds.* 8vo. Symonds. 1805.

We think the proprietors of the Anti-Jacobin Review have done well and wiſely in printing and circulating this detailed account of the above trial. We forbear, from motives of delicacy, from making any comments on the arguments introduced by the council on both ſides; but we ſeriouſly recommend the ſpeech of Mr. Garrow to the attention of our readers. It contains ſome curious and important facts relative to the confeſſions exacted from Roman Catholics, even of the tendereſt years, which cannot be too perfectly remembered.

MISCELLANIES.

ART. 39. *Recueil D'Hiſtoriettes et de Converſations Amuſantes; au quel on a ajouté une Methode facile et graduée de traduire le Français en Anglais; à l'Uſage des Jeunes Perſonnes qui commencent à apprendre la Langue Françaiſe.* Par A. Cizos:—

A Collection of amuſing little Stories and Converſations; to which is added, an eaſy and progreſſive Method of conſtruing French into Engliſh; deſigned for the Uſe of Young Perſons who begin to learn the French Language. By A. Cizos. Two vols. 8vo. A. Cizos, 13, Mary-Ann-ſtreet, Brownlow-hill, Liverpool. 1804.

"Theſe juvenile ſtories and converſations have been ſelected from a collection printed, ſome years ago, upon the continent." The editor has endeavoured, "with a progreſſive method of conſtruing, to combine in theſe volumes, *three* objects of the firſt utility to beginners:—I. An amuſing companion to ſpelling.—II. A familiar introduction to converſation.—III. A key to parſing, and to the uſe of the dictionary." The undertaking is very happily executed; the ſtories are remarkably entertaining, and good in their tendency; and we ſtrongly recommend this work, for the uſe of very young ladies, who enter upon the ſtudy of the French language. The price of ſuch books (and indeed of all books) ſhould be mentioned in the title page.

ART. 40. *Nuſri Benuzeer, &c. edited under the Superintendance of Mr. Gilchriſt, at Calcutta.* 136 pages. 1803. Folio.

This work is a verſion in proſe of the Romance, called *Sihr ool Buyan*; or, an *Enchanting Fairy Tale*: (as the title page deſcribes it)

it) originally compoſed in Hindooſtanee verſe by *Meer Huſun*, about twenty or thirty years ago. The proſe verſion was undertaken by Meer Buhadoor Ulee, (we adopt Mr. Gilchriſt's manner of expreſſing Oriental in European characters), at the editor's requeſt, when a regular ſyſtem of inſtruction in Hindooſtanee, Perſian, and other Aſiatick dialects was firſt inſtituted at Calcutta.

This volume is printed in a ſmall Arabic type, which although not elegant nor appropriate to the Hindooſtanee, was adopted by Mr. Gilchriſt (as he informs us in the preface, p. vi.) from a deſire of accuſtoming the ſtudents to a diverſity of character, as well as from motives of temporary convenience.

As it was intended that the poem of Meer Huſun ſhould appear in print a few months after the publication of this volume, we ſhall defer any account of the ſtory, until we ſhall be enabled to peruſe it in the original verſe. Like all the works of which Mr. Gilchriſt has been either editor or author, the *Nuſri Benuzeer* will be found uſeful and inſtructive; and the reader is at once entertained with a pleaſing tale, and rendered familiar with the fruits, and flowers, the cookery, muſical inſtruments, &c. &c. of Hindooſtan, by the various deſcriptions ſcattered through this volume.

ART. 41. *A new Theory and Proſpectus of the Perſian Verbs, with their Hindooſtanee Synonimes; in Perſian and Engliſh, by John Gilchriſt, Calcutta.* 1801. 4to. Fifty-four pages Engliſh; thirty-two Perſian: with two tables on folded ſheets.

The author was induced by Mr. Horne Tooke's ingenious work on the Engliſh Particles, and the learned Dr. Vincent's Hypotheſis of the Greek verb, to undertake the elucidation of the Perſian verbs on ſimilar principles. By reducing to two claſſes the thirteen of Sir William Jones, and the eleven of Mr. Gladwin, (who in his admirable grammar, the *Perſian Moonſhee*, has adopted the ſyſtem of native teachers) Mr. Gilchriſt hopes to facilitate a knowledge of the verbs, and undertakes to explain them on a more ſimple plan than any of his predeceſſors. The aoriſt is formed, according to Mr. Gladwin, by a change of the final letter before *dun* or *tun*; of theſe final letters he enumerates eleven, and for each there is a ſeparate rule: "thus it will appear that ſome verbs where the proceſs is founded exactly upon the ſame principle, but whoſe final letters are different, are claſſed ſeparately; for inſtance, *oftadun*, *iſtadun*, their aoriſts, *oftud*, *iſtud*—*ruſudun*, *tulbudun*; *ruſeed*, *tulbeed*. The inquiſitive ſcholar, if I be not miſtaken, may find under ſome of the rules conſtructed in that way, more irregulars, than regulars, and at all events may diſcover with me, that after wading painfully through thirteen claſſes, he has acquired no more real analytical knowledge of the ſubject, than the day he firſt commenced his multifarious career." (Advert. p. 4.)

Mr.

Mr. Gilchriſt's canon for the firſt claſs of verbs, according to his arrangement, is given in page 20.—" By ſimply rejecting the finite portion of the various Perſian verbs, viz. *dun*, *tun*, *adun*, *udun*, *ſtun*, and *mdun*, the imperative is generally found, but when the letter of the part left by this proceſs is *oo*, *kh*, *f*, theſe are, in the order inſerted, converted to *a*, *z*, (after vowels) *b*, (after conſonants) *o*, as *azmoo*, *azma*; *amokh*, *amoz*; *yaf*, *yab*; *ruf*, *ruo*; *goof*, *go*; &c. after dropping tan, if *ſh* cloſe the remainder, it is converted to *r*; but ſhould *udun* be the portion dropped, the *ſh* undergoes no change whatever; thus *daſhtun*, *dar*; *kaſhtun*, *kar*; *khumoſhudun*, *khumoſh*; *khuraſhudun*, *khuraſh*; &c. by affixing *udun* to every imperative now in uſe, the old or regular infinitive, as well as the preſent cauſals, may almoſt always be found."

The ſecond claſs (Mr. Gilchriſt informs us, p. 32), are *irregulars* in their imperative, and its derivatives. Some verbs drop *du* from the infinitive to form the imperatives, and in one inſtance the initial *d* of the infinitive (perhaps to prevent all confuſion with *dun*) is changed to *b* in the imperative; in this laſt *s* is occaſionally permuted to *n* or *nd*; *kh* to *s* or *ſh*; and *r* to *n* with a ſlight vocal change in *kurdun*, *koon*, &c.

Theſe canons are illuſtrated by two large tables, printed in Engliſh and Perſian, on folding ſheets, containing ſuch an arrangement of the verbs, that the ſtudent may at one glance be enabled to trace the dependence of one part upon another, and by frequent reference and compariſon imprint the whole upon his memory.

We have on former occaſions noticed the ingenuity and zeal of Mr. Gilchriſt in the cauſe of eaſtern literature; and we have reaſon to believe, that this work will be found uſeful to thoſe who wiſh to acquire a critical knowledge of the Perſian and Hindooſtanee languages.

ART. 42. *The Wonders of the Teleſcope; or, a Diſplay of the Wonders of the Heavens and of the Syſtem of the Univerſe, written in a familiar and popular Manner; adapted particularly to the Peruſal of Young Perſons, and eſpecially calculated to promote and ſimplify the Study of Aſtronomy among Perſons of all Ages, with twelve Plates.* 8vo. 117 pp. 4s. 6d. Phillips. 1805.

We have not met with a work of the kind better calculated to amuſe young perſons, or ſo far as it goes, to inſtruct them, than that which is now before us. A general view is given of the ſolar ſyſtem, with an account of the phænomena belonging to each particular planet, as ſeen through the Teleſcope. The principal conſtellations of fixed ſtars are alſo pointed out, and the whole illuſtrated by plates well adapted to render the ſubject intelligible.

ART.

ART. 43. *Love and Satire; containing the ſarcaſtic Correſpondence of Julius and Eliza; to which is prefixed, a few brief Memoirs of an Unfortunate Lover.* 8vo. Price 2s. Allen. 1805.

A brief account of a poor gentleman who died *all* for love, introduces ſome amatory and ſarcaſtic verſes of no great intereſt or importance. The biographical ſketch is written with ſome vigour, and is probably the firſt eſſay of a pen, which experience may improve. We do not, however, ſee the uſe of ſuch publications, which can have but few readers and fewer admirers.

ART. 44. *Typographical Marks uſed in Correcting Proofs, explained and exemplied, for the Uſe of Authors. By C. Stower, Printer.* 8vo. Price 1s. 6d. Longman and Rees. 1805.

The title page ſhould have ſaid for the uſe of young authors, to whom the directions here given may be of ſervice. We do not ſee, however, the neceſſity of deſignating by numbers the alterations required to be made in the reviſe, having found by long experience the uſual marks ſufficient for the purpoſe.

ART. 45. *Outlines of a Plan of Inſtruction, adapted to the varied Purpoſes of active Life. To which is added, a detailed View of the Syſtem of Studies (Commercial and Profeſſional), Moral Management, Diſcipline, and Internal Regulations, adopted in the Literary and Commercial Seminary, eſtabliſhed by the Rev. Samuel Catlow, at Manſfield, Nottinghamſhire. The Third Edition.* 8vo. 91 pp. 2s. Johnſon, &c. 1805.

The plan of inſtruction here detailed, is calculated chiefly for young men deſtined to a *commercial* life. Very ample proviſion appears to be made in *this* line. In point of *religious* inſtruction, the eſtabliſhment is comprehenſive indeed; churchmen, diſſenters, and papiſts, being all well provided for; but we conjecture, that the *ſecond* of theſe is the moſt favoured claſs. The former part of this work conſiſts of *Diſſertations* (as we account them) on Education; which we found ſomewhat tedious, and the ſtyle of which is far removed from *ſimplicity*; the latter part is an *Advertiſement*, extended through nearly 20 pages.

ART. 46. *The Triflers; conſiſting of Trifling Eſſays, Trifling Anecdotes, and a few Poetical Trifles, by an Adept in the Art of Trifling. To which is added the Rout, a new Edition, with a few Additions, corrected by the Author. Alſo, The Farmer's Son, by late R. Graves, Author of the Spiritual Quixote, &c. &c. &c.* 12mo. 180 pp. 4s. 1805.

This is the lateſt production of an author, who paſſed the very unuſual age of ninety, and wrote quite to the end of his career.

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Cornelii Nepotis, Vitæ excellentium Imperatorum e recens. atque cum animadv. J. A. Bosii, libellum variarum Lectionum et Præfationem addidit J. Frid. Fischerus. Editio secunda emendatior et aucta. 8 Lipsiæ.

Diodori Sic. Bibliothecæ libri, qui superfunt ac deperdit. fragmenta, cura H. C. A. Eichstädt. Vol. 3um. 8 maj. Halis Sax.

Homeri, Iliados. Rhapsodia M, N, Ξ. sive Liber xii, xiii, et xiv cum excerptis ex Eustath. Commentariis et Scholiis minoribus in usum scholar. separat. edit. Mag. J. A. Muller. 8 maj. Misenæ.

Platonis Opera. Illustravit Dr. Fr. Ast. vi. Tomi. 8 maj. Lipsiæ.

Ejusdem Hippias major, e recens. A. Fr. W. Rudolphi. Specimen novæ edit. omnium Platonis operum: additæ sunt annotat. criticæ. 8. Zittaviæ.

Sophoclis Tragœdiæ. Denuo recensuit et versione latina recognita annotationibusque illustravit F. H. Bothe. 8 maj. Lipsiæ.

Ejusdem Tragœdiæ septem, Gr. et Lat. Cum scholiis græcis antiqu. et Demet. Triclinii animadvers. integris Steph. Johnsonii, Reiskii, Heathii, Brunckii, Musgravii et aliorum excerptis, atque indice verbor. uberrimo, curavit atque suas animadvers. addidit C. D. Beck. 2 Vol. 4. Lips.

Strabonis, Rerum geographicarum libri xvii. Græc. ad optimos codices manuscriptos recensuit, varietate lectionis adnotationibusque illustravit, Xylandii versionem emendavit Joann. Phil. Siebenkees, inde a septimo libro continuavit C. H. Tzschucke. Tom. ivus. 8 maj. Lipsiæ.

Thucydidis, de bello Peloponnesiaco libri viii. Græce. Textum recognovit, temporum notat. scholia antiqua et glossar. min. adjecit C. D. Beck. 8 maj. Lipsiæ.

Xenophontis, de Lacedæmoniorum republica liber. Recensuit et illustravit J. A. Goeren. Præmissa est dissertatio de ejus libri auctore, ætate et consilio. 8 maj. Lipsiæ.

ACKNOWLEDGMENTS TO CORRESPONDENTS.

We cannot but be grateful to *I. L.* for the very high conſideration, in which he appears to hold both us and our work: but we can aſſure him, that it would require quite a ſeparate eſtabliſhment of critics to review MSS. Let him conſider only how much more difficult they would be to read: not to mention many other obſtacles.

An old Correſpondent from *Bury* is informed, that we will endeavour to *remember* not to *forget* his *memorandum*.

LITERARY INTELLIGENCE.

The *Rev. Mr. Harwood*'s *Hiſtory of Lichfield*, very much enlarged from his original deſign, will appear before Chriſtmas next.

We hear alſo of an account of *Stratford-upon-Avon*, which is in the preſs, containing much curious matter; and enriched by the communications of the ingenious *Mr. Sharp* of Coventry.

A new volume of *Tranſactions of the Literary Society at Mancheſter*, is nearly ready for publication.

Dr. Turton's *Complete Tranſlation of Linnæus's Syſtema Naturæ*, is nearly ready for publication.

The *Leverian Muſeum of Natural Hiſtory* is to be diſpoſed of next ſpring by public auction.

Profeſſor Scott, of Aberdeen, is preparing for publication *Elements of Intellectual Philoſophy*.

A new edition of the *Travels of Anacharſis the Younger in Greece*, with the additions of the laſt Paris edition, will be publiſhed ſhortly.

An improved edition of *Langhorne's Plutarch* is preparing for publication by Mr. *Wrangham*. A diſſertation on the credit due to the firſt five centuries of the Roman Hiſtory will be prefixed by the Editor.